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THE ECCLESIASTICAL REVIEW

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THE LITURGICAL OFFICE OF THE FEAST OF THE HOLY NAME.

THE Divine Office gives a true interpretation of the great mysteries of our Faith and frequently illustrates it by the lives of the Saints. When in the thirteenth century the devotion of the Blessed Sacrament became the object of a special liturgical solemnity — that of Corpus Christi — Pope Urban IV commissioned St. Thomas of Aquin to compose the Office of the Feast. St. Thomas had demonstrated by his writings that he thoroughly understood the mystery of the Blessed Eucharist; and realizing the great privilege of contributing to the glory of his Eucharistic Master and the edification of the Church for all times and all countries, he brought to the task all the gifts of industry, prayer, and devout meditation. The Office of the Blessed Sacrament may be said to be his masterpiece. To him as to other great ecclesiastics who were instrumental in fashioning the splendid work of the canonical offices of the Church we may aptly apply the words found in the hymn for First Vespers of St. Augustine:

> Tu de verbis Salvatoris
> Dulcem panem conficis,
> Et propinas potum vitae
> De Psalmorum nectare.

We, by reciting the Divine Office "digne, attente ac devote," by relishing and digesting this "sweet Bread and Drink of Life," acquire solid food for our own spiritual life and for the instruction and edification of the flocks confided to our care.

This applies in a peculiar way to the celebration of the feast of the Holy Name. The very beginnings of this feast, with its exceptionally beautiful Mass and Office, may be traced back

to the influence of St. Bernardine of Sienna, that noble Franciscan friar who by his eloquence in preaching the Word of God became the apostle of the Holy Name. He was a true reformer in the Church in Italy, at the beginning of the fifteenth century, the days of great darkness, sin, and schism. St. Bernardine loved the Holy Name. He taught devotion to the Holy Name; lived, preached, and worked miracles in that Name, and knew how to set on fire other devout souls in its behalf. We read: "Everywhere Bernardine persuaded the cities to take down the arms of their warring factions from the church and palace walls, and to inscribe there, instead, the letters IHS. He thus gave a new impulse and a tangible form to the devotion to the Holy Name of Jesus, which was ever a favorite topic with him and which he came to regard as a potent means of rekindling popular fervor. He used to hold a board in front of him while preaching, with the sacred monogram painted on it in the midst of rays, and afterward expose it for veneration."

Opposition and persecution made the good work of the great Saint doubly effective. Moved by false zeal, misunderstanding, and envy, many members of the clergy condemned the practice and preaching of St. Bernardine as dangerous, superstitious, and idolatrous, refused absolution to those who thus venerated the Name of Jesus, went to Rome and accused the Saint of heresy. A canonical trial was arranged and St. Bernardine was commanded by the Sovereign Pontiff to appear and to defend himself. The Saint obeyed humbly and promptly. St. John Capistran, his confrère, came to his aid in a dramatic manner. He had a handsome tablet made, with the Holy Name of Jesus printed between golden rays, fastened it to the point of a lance, entered the city of Rome, lifting his standard on high, praying and singing and exhorting the people to follow him in solemn procession to the Vatican to defend the devotion of the Holy Name and Bernardine, its apostle. Pope Martin V assisted at the trial and listened to a Franciscan Saint defending a brother Saint of the same order with the fervor of a St. Francis and the clearness and solidity of a St. Bonaventure. Bernardine triumphed completely, was proclaimed a faithful confessor, a true preacher and an obedient son of the Church. The Pope blessed him and sent him to

continue his missions. He likewise ordered a solemn procession in honor of the Holy Name. The clergy and the people took part in it. St. John Capistran led the procession with his standard, the Holy Name in golden letters attached to a spear. Similar processions were held in many cities of Italy. God in His mercy turned the persecution into a blessing.

In memory of this triumph of the two holy Friars Minor and of their Holy Name apostolate, the Order, filled with a new spirit, began to celebrate the feast of the Holy Name on 14 January. The venerable Bernardine Dei Busti, a distinguished member of St. Bernardine's Institute, composed the Office and the Mass, which received the approval of Pope Sixtus IV. In 1535 it was officially granted to the Franciscans and in 1721 to the whole Catholic Church. The Office is a masterpiece. It helps us much to understand that devotion, to practise it, to inspire the Holy Name men, and inflame their hearts with it. To grasp its beauty, and taste its sweetness, everyone reciting it must analyze it in the light of the Holy Spirit, in which it was written. We offer a few suggestions only.

The Invitatorium of each feast in the Breviary is well called the keynote of the day's office. It gives in a few words the special, specific reason for celebrating the day, for saying the "Venite, adoremus, exultemus Domino, jubilemus Deo salutari nostro", for calling upon all creatures in heaven and on earth to help us to pray and to bless the Lord. Jesus Christ, the Son of God, manifesting His goodness and greatness in some mystery or Saint is practically always mentioned in the Invitatorium, as the object of our jubilation and adoration. If it is the feast of a Virgin Saint, St. Agnes, we recognize in the saint the work of Christ, the Spouse of Virgins, and we begin the office with the "Agnum sponsum virginum, Venite, adoremus Dominum, Jesum Christum". If St. Bernard, or some other great Confessor is the feast of the day, we see in the Confessor again the wonderful work of Christ, and we begin, continue and end our office prayer adoring Christ, the "Confessorem Regum". If it is the feast of a martyr, we adore Jesus Christ, the King, "qui beatis martyribus coronam dedit gloriae". Thus the Invitatorium presents to our minds every day in a new light, and gives us every day, and

seven times a day, a new reason for rejoicing and singing the praises of the Lord with great fervor and devotion.

The Invitatorium of the Feast of the Holy Name of Jesus is "admirabile nomen Jesu, quod est super omne nomen, Venite, adoremus". The "nomen Jesu" is the special object of our admiration and adoration. Wonderful and great are the names of the Saints, but the name of Jesus is declared to be above the name of every saint because it is divine. Other names we honor and venerate; for other names men have fought and died, but "Jesus" is the only name men adore. "Jesu, fili Dei vivi" is the first and fundamental title given to Christ in the Litany of the Holy Name, and without that all other titles have no meaning. As we proceed, according to the Office, in the adoration of the Name, the profound meaning of it is more and more revealed.

The Capitulum, the little chapter of the first Vespers, develops and accentuates the specific reason for the adoration of the Lord given in the Invitatorium, and its repetition in Lauds, Tierce, and second Vespers sustains and keeps it before the mind of him who prays. Thus the Invitatorium invites us to adore Christ, the Spouse of Virgins. The Capitulum, "Confitebor tibi . . . Confitebor nomini tuo", continues, and tells us more explicitly that Christ is the help and protector of such a saint, "quoniam adjutor et protector factus es mihi et liberasti corpus meum a perditione".

Beautifully does the Chapter of the Holy Name, taken from the Epistle of St. Paul to the Philippians, explain why the name Jesus is above all other names. "He humbled Himself, becoming obedient unto death, even the death of the Cross, for which cause God also had exalted Him, and had given Him a Name, which is above all other names, that in the Name of Jesus every knee should bow of those that are in heaven, on earth and under the earth". If we add to this quotation the verse immediately preceding, "He emptied Himself, taking the form of a servant, being made in the likeness of man, and in habit found as a man", we get a true conception of the Feast of the Holy Name. It is Christ, our Saviour, Christ made man. From His humble birth to His still more humble death, from the day of the Circumcision to the Crucifixion, from the moment He gave His first drop

of blood to the hour in which He gave His last drop, He was Jesus. The celebration of the Name of Jesus, the adoration of the Name of Jesus, includes, sums up all the works and all the feasts of the whole life of Christ. Christmas morning we say " Christus natus est, Venite, adoremus "; on the feast of the Ascension we say " Christum ascendentem in coelum, Venite, adoremus "; on the Feast of the Holy Name, it is Jesus in the manger, Jesus in exile, Jesus in Nazareth, Jesus in the desert, Jesus going about doing good, Jesus humbly carrying the cross, Jesus dying on the cross, Jesus sitting at the right hand of God the Father Almighty.

The Lessons of the three Nocturns are Scriptural, historical and explanatory. They are not to be read in the critical spirit which seeks to verify in the former two elements the data of science or of chronology. Some of the legends in the second Nocturns of the Breviary lend themselves, as do the narratives of Holy Scripture or the symbolical interpretations of the Christian Fathers, to the cavilings of " higher criticism ". To view them in this spirit is to misunderstand their purpose, which is to emphasize the wondrous designs of God in His dealings with men, with His chosen servants. " Mirabilis Deus in sanctis suis ". Thus the second Nocturns of the daily office of the Breviary present to us a series of examples, a collection of the great deeds done by Jesus Christ, by Our Blessed Lady, by the Prophets and Apostles, by the Martyrs and Virgins, Saints from the beginning of the world to the present time. It is a description of the Church Triumphant.

> Urbs Jerusalem beata
> Dicta pacis visio,
> Quae construitur in coelis
> Vivis ex lapidibus.

The Breviary is the best portrait of the " Glorious Church, not having spot or wrinkle or any such thing ". The Breviary, this portrait of the Spouse of Christ, is well called for more than one reason the spouse of a priest, to be his daily compendium from the hour he takes his holy vows to the solemn hour of his death. " When I go into my house I shall repose myself with her, for her conversation hath no bitterness nor her company any tediousness but joy and gladness . . . and that there is great delight in her friendship and inexhaustible riches in the

works of her hands". Her conversation is constantly about the love and goodness of God, the effect of which in the hearts of us priests must be "ut per totam diem exultantes in tuis laudibus jugiter delectemur".

The lessons of the second and third Nocturns of the Feast of the Holy Name are taken from St. Bernard, whose writings breathe the mystic spirit of devotion which is light and love. The last words of the last Lesson express a thought at once profound and illuminating. "Quod vocatum est, inquit, ab Angelo, priusquam in utero conciperetur. Vocatum est plane, non impositum. Nempe hoc ei nomen est ab aeterno. A natura propria habet, ut sit Salvator: innatum est ei nomen hoc, non inditum ab humana, vel angelica creatura." In these words the great Doctor of the Church tells us, in the first place, that the true, full meaning of the Name Jesus is "Saviour". This the angel indicated when he said, "Call His name Jesus, because He shall redeem many from their sins." This the Prophet Simeon saw when, in the light of the Holy Spirit, he penetrated the heart of the Divine Infant, and said: "My eyes have seen thy salvation". This the Baptist saw when, enlightened by the Holy Ghost, he saw in Christ standing penitent in the waters of the Jordan, "the Lamb of God who taketh away the sins of the world". This Christ indicated when He told us that "the Son of man is come to seek and to save that which was lost". This the office of the Feast brings out frequently; for example, in the versicle of the first Nocturn "propter nomen tuum, Domine, propitiaberis peccato meo", with the response "multum est enim", and again in the first responsorium, "ipse enim salvum faciet populum suum a peccatis eorum". St. Bernard tells us, moreover, that the Name "Jesus", Saviour, was given to the Lord not on the day of the Circumcision, not immediately before the Word was made flesh, but that He had that Name from all eternity, "hoc ei nomen est ab aeterno". In the third place, we learn from the great Saint that the Name was, strictly speaking, not given to Him by God, angel or man, but that it was in Him essentially, "innatum est ei nomen". His Nature is His Name, and His Name is His Nature. Both are equally great, equally sacred, equally Divine, equally worthy of adoration. The Name is a visible sign of our Lord's Divinity.

In the Lessons of the Second Nocturn St. Bernard tells us in his own charming language the marvelous effects produced by the invocation and veneration of the Name of Jesus. He takes the simple figure of speech, "oleum effusum nomen tuum", and being enlightened by the same Holy Spirit, who dictated the words, he finds in them a beautiful meaning. The worldly wise read such words and understand them not. The spiritually humble meditate and reflect on such inspired figures of speech and get the sweet, nutritious food. "Ego autem dico in triplici quadam qualitate olei, quod lucet, pascit, et ungit, si vos melius non habetis. Fovet ignem, nutrit carnem, lenit dolorem: lux, cibus, medicina. Vide idem nunc et de Sponsi nomine." How many thousands of saintly prelates and priests have read these words since they were written in the Office, and have admired them, have been inspired by them, but not a single one of them, we dare say, has found a nicer interpretation of the word than "Your Name is like oil poured out". Burn the oil and it produces light; consume the oil and it gives strength; apply the oil to the wound and it soothes the pain and heals. Thus, Jesus, Saviour, is light, bread, and comfort to all those who pass through this valley of tears. These second Lessons of the Feast of the Holy Name illustrate clearly what beautiful thoughts for meditation, instructions and sermons we find in that Divine Office.

In the Lessons of the Scriptural Nocturn of the Feast of the Holy Name we find a practical, historical example of the use the apostles made of the Holy Name, and of its marvelous effects. The Lessons are taken from the third chapter of the Acts of the Apostles, and relate in a detailed manner how Peter and John found a man lame from his mother's womb at the gate of the Temple, begging; how Peter took his hand, saying "Silver and gold I have none, but what I have I give thee. In the Name of Jesus Christ arise and walk"; how the man was cured, and being cured, "Leaping up stood and walked and went in with them into the Temple, walking and leaping and praising God"; how this healing of the lame man gave Peter an occasion to explain the Name to the multitude, ending his sermon with the words "Neither is there salvation in any other, for there is no other name under heaven given to man whereby we must be saved". Every word in-

spired by the Holy Ghost was inspired for our instruction. All the parables and miracles teach lessons eternally and universally true. We must read such lessons with attention. That layman, even as the Prodigal Son, is a figure of sinful mankind. He is at the door of the Church, but not in the Church. He believes silver and gold can make him happy, and does not know that he needs more. In the Name of Jesus he is made whole and happy, entering into the Church leaping for joy, adoring God. Thus our men, especially our working men, are more or less lame, seeking happiness in possessing more silver and gold, in seeking first not the kingdom of God but the kingdom of this world. Every priest must be to them a Peter, must take them gently by the hand, lift them above the material world in the Name of Jesus, help them into the Church, preach to them the Holy Name as plainly and directly as Peter did. He must pour out the oil to make them see, to make them strong, and to give them comfort. The great miracle worked in the Name of Jesus Christ, and the great sermon preached on the Name of Jesus Christ, made many of them who had heard the word, believe, " So that the number of men was made five thousand ". What an inspiration for every priest is such an attentive recitation of the Divine Office!

The hymns of Vespers, Matins, and Lauds are almost always intrinsically related to the lessons of the feasts. That which is most heroic and sublime in the mystery of the feast or in the life of the saint is selected by the composer and put together in a poetic, prayerful form. Thus, the Angelic Doctor took the deep thoughts expressed in a cold, scholastic, dogmatic way in his articles on the Holy Eucharist, meditated on them in his heart, and poured them forth in exquisite verse, composing the immortal hymns " Pange Lingua Gloriosi ", " Sacris Solemniis ", " Lauda, Sion ".

The hymns of the Feast of the Holy Name are " Jesu Dulcis Memoria ", " Jesu Rex Admirabilis ", " Jesu Decus Angelicum ". St. Bernard may not be the author of these hymns, but they certainly harmonize perfectly with the lessons of the feast taken from St. Bernard. They are popular hymns, filled with the sweetness of Divine Love. Sweet is the memory of Jesus, giving the heart true joy, but sweeter than the memory

of Jesus is His sweet presence. No song we sing, no name we hear, no thought we think is so sweet as Jesus, the Son of God. To the penitent sinner He gives sweet hope; to the fervent suppliant He is sweet love; to the ardent seeker He is Divine Goodness. No one can tell what Jesus means to those who find and possess him, only he who has felt His love can divine what it means to love Jesus. Such are the sentiments of the hymn of Vespers. The hymns of Matins and Lauds are similar to these. It is all " dulce, suave, et jucunde ".

" When you recite hymns and psalms to the praise of God, meditate in your hearts that which your lips utter," says the great St. Augustine in his Rule of Religious Life. " I have said my prayers, but, alas, I have not prayed ", said a saintly bishop, when closing his Breviary. There is a great difference between saying prayers and praying. Attention is necessary, and the best and, perhaps, the easiest attention is to consider in a general way the mystery of the feast or the life of the saint, while the lips utter the words, even as the ideal way of reciting the Rosary is to meditate on the " roses ", the mysteries, while we repeat the Our Father and the Hail Mary. Such meditation on the hymns and psalms and lessons touch the heart and make it feel what we say. The fundamental idea of all the words of the Holy Spirit is love. This praise of the Name of Jesus invites Jesus to visit the heart, to dwell in the heart, and to inflame the heart.

Quando cor nostrum visitas,
Tunc lucet ei veritas,
Mundi vilescit vanitas,
Et intus fervet caritas.

Such an attentive meditation on and recitation of Matins prepares the soul to sing the " Te Deum ", and to continue the song of praise in Lauds, to ascend the altar in that peaceful, joyous, holy spirit, working during the whole day, preaching and praising the Holy Name.

We notice, and we are not surprised to notice that in the whole office there is practically no word about the abuse of the Holy Name. The Office Divine is a prayer, and prayer must lift the soul to God. The manifestation and consideration of God's goodness and greatness elevate the soul. The

sinfulness and wickedness of man can have nothing to inspire, but much to depress, the soul. Mother Church in her Breviary feeds the soul with good, holy, divine food, and keeps from us that which is corrupted. She celebrates the great feast of Mary Magdalen, and says little about her " peccata multa ", but brings in clearly and emphatically her " dilexit multum ". She celebrates the feast of St. Augustine, and invites us to praise God who brought Augustine from the darkness of the Gentiles and made him a light of the Church. She turns our mind away from the darkness of the Gentiles, and keeps it fixed on the bright light of the Church. Thus her method of prayer teaches us a great important lesson. We are inclined by nature to dwell too much on that which is sinful and wicked, and we neglect to imitate the prophet who says, " Oculi mei semper ad Dominum ".

The positive command to honor and adore God comes before the one expressed in the words, " Thou shalt not take the Name of thy God in vain ". The second cannot be understood and kept religiously without the true knowledge of the first. The religious devotion to the Holy Name and the great mission of the Holy Name Society consists, first and above all, in presenting that Name to ourselves and to the world as a Name Divine in which every knee must bow, as a Name of salvation, in which all sins must be forgiven, and in which all souls must be saved, as a Name most consoling and powerful, in which all blessings are asked for and obtained. "All whatsoever you do in word or in work do all in the Name of the Lord, Jesus Christ ".

The prayer at the end of the different hours is addressed not directly to Christ but to God in heaven, to the Blessed Trinity. We cheerfully acknowledge the goodness of God manifested through Christ or in the Saints in the feast of the day, and with childlike confidence ask for special favors through Jesus Christ. Thus in the prayer of the Feast of the Holy Name we humbly beseech God to permit us to contemplate the Face of Him in Heaven whose Name we venerate on earth.

C. M. THUENTE, O.P.

Minneapolis, Minnesota.

THE PRIEST AND THE TEACHING OF RELIGION.

THE problem of training children in religion was never of more vital importance, perhaps, than it is to-day. The seductions of modern life and the concerns of an industrial world seem to blight the growth of religion in our youth. It is not uncommon to hear venerable pastors of souls express the most pessimistic views on the results of our teaching.

The failures of our teaching, whatever they may be, must undoubtedly be ascribed to defective methods. We cannot, for a moment, suppose that the teachings of Faith are insufficient to meet the needs of to-day; for the former are divine. They are intended to save and sanctify souls in all times and places. They are the self-same teachings that changed the Roman pagans into heroic Christians; they are the doctrines that converted the barbarian tribes of Europe into devout followers of Christ. If, on the other hand, we lay the blame of the present deficiency upon the carelessness of parents, we are evading the question; for parents too are the products of our teaching. Nor would any sane-minded person suggest lack of zeal on the part of priest and Christian teacher as the cause of these conditions. Perforce, then, we must turn to the question of method.

It is easy, we are told, to condemn the Catechism with its rôte-memory system, its difficult terminology, and its theological content; but it is quite another matter to find a suitable substitute. Many priests indeed recognize the inadequacy of the Catechism; yet they are prudently fearful of untried innovations. The pastor of souls is unwilling to permit experimentation on the spiritual life of God's little ones. Whilst he is, for the most part, open to conviction when improvement is proposed, he is skeptical of novel theories.

New methods, to be acceptable to priests, must be, above all else, sane; then, they must harmonize in spirit with accepted precedents; they must be in perfect accord with the mind of the Church; they must be approved by competent authority; they must be clear and simple; and finally they must have withstood the test of practical application. The spirit of healthy conservatism upon which such demands are based, is a bulwark of security and truth in the Church: it is the Catholic mind.

I.

The course in religion that is to satisfy the requirements of to-day must present the doctrines of Faith in a form clear and comprehensible to the children. But it must do more than instruct; it must bring religion into the lives of children; it must engender in them the love of God; it must, in a word, enable us to accomplish the true purpose of our teaching.

Our purpose is clear. We would train the children to a true Christian life; we would create in them a Christian character; we would exercise them in virtue; we would bring God into their lives; we would fill their hearts with the spirit of religion.

But the spirit of religion is the spirit of love. All that the children learn, all that they do should be reduced to the law of love. Christ Himself declared that the whole law is contained in that twofold commandment of love: "Thou shalt love the Lord thy God with thy whole heart, and with thy whole soul, and with thy whole mind . . . Thou shalt love thy neighbor as thyself" (St. Matt. 22: 37-39). Love then should be the rule of our teaching: for love is the essence of religion. Our work should be primarily a training of the heart. To train the hearts of children, we must engender in them motives of religion; we must bring the divine truths of Faith into their lives.

Religion is more than a creed; it is more than the knowledge of the truth; it is that "newness of life" which moved the Apostle to say: "I live, now not I; but Christ liveth in me" (Gal. 2: 20). To teach religion, then, is to propagate love. This was the mission of Him who said: "I am come to cast fire upon the earth: and what will I but that it be kindled" (St. Luke 12: 49). To this end, then, our teaching must be directed if we are to train the children in religion.

The Roman Catechism clearly lays down this principle of Christian teaching: "Quum autem Dominus ac Salvator noster non solum dixerit, sed etiam exemplo suo demonstrarit, (St. Matt. 22: 40), legem et Prophetas ex dilectione pendere; Apostolus deinde confirmarit (1 Tim. 1: 5) charitatem esse finem praecepti ac (Rom. 13: 21) legis plenitudinem: dubitare nemo potest, hoc tamquam praecipuum munus, omni diligentia cur-

andum esse, ut fidelis populus ad immensam Dei erga nos bonitatem amandam excitetur, ac divino quodam ardore incensus, ad summum ullud et perfectissimum bonum rapiatur, cui adhaerere, solidam et veram felicitatem esse is plane sentiet, qui illud Prophetae dicere poterit: (Ps. 72:25) *Quid enim mihi est in coelo, et a te quid volui super terram?* Haec nimirum est via illa excellentior, quam idem (1 Cor. 1:8) Apostolus demonstravit, quum omnem doctrinae et institutionis suae rationem ad charitatem, quae numquam excidit, dirigeret. Sive enim credendum sive sperandum, sive agendum aliquid proponatur, ita in eo semper caritas Domini nostri commendari debet, ut quivis perspiciat, omnia perfectae Christianae virtutis opera non aliunde, quam a dilectione ortum habere, neque ad alium finem, quam ad dilectionem referenda esse." [1]

II.

It will be said, however, we all know that love is the central idea of religion; for the virtue of charity is the basis of all other virtues. We know that religion is a spiritual union with God through love. Christ clearly defined the character of His religion when He said: "By this shall all men know that you are my disciples if you have love one for another" (St. John 12:35). Christ came to establish the universal brotherhood of the human race; all men were to be united in brotherly love with God as their universal Father.

It is for membership in this brotherhood that we must prepare the children. In the beginning it was said "the multitude of believers had but one heart and one soul" (Acts 4:32), because they were united in the love of God. It was the doctrine of love that converted the world. St. Paul cried out, "I preach Christ and Him crucified"; and again: "Walk in love, as Christ also hath loved us" (Eph. 5:2). Love is the law of the Gospels; love is the dominant note of Apostolic teaching. Love permeates the teaching of all the great Saints and Doctors of the Church.

When, in the course of time, the Seraphic Saint of Assisi was called by God to restore the fervor of faith grown cold,

[1] Praef. n. 10.

he went forth to preach the love of God. Love was the whole theme of his teaching. He saw the love of God in all things, in the sun, the rain, the plants, the flowers, and the birds. It was this he taught to the multitudes; it was the Gospel of love.

The keynote of Christian teaching is indeed love; yet the truths of Faith will produce love in the hearts of our children then only when they have become the motivation of their lives. But if these truths are to be the guiding principles of their lives, it will not suffice to present them to their minds as mere formulae to be conned and believed; they must be presented from the standpoint of life.

In all teaching the presentation of the subject matter is of grave importance. This is especially true in the teaching of religion. The truths of Faith may be presented as a task to learn; they may be presented to the intellect as doctrines to be believed. But in this light they will not necessarily affect the lives of the children, unless it be perhaps to make them look upon religion as drudgery. Not so, however, if they be presented to the mind and heart in the light of love.

For instance: "God is the Creator of heaven, and earth, and all things." This is a cold intellectual statement of a great truth; it does not touch upon the interests of the child; it does not enter into his life. No explanation will make it vital to him, perhaps. However, the object of teaching children to know God is that they may love Him; hence they should learn to know Him as lovable. Everything that they learn about God should appeal to their hearts. This, however, can take place then only when the children are led to reflect upon God in the light of His love and bounty.

How tender is the truth to the child when he is first directed to reflect that God is our Father. Indeed he has thus addressed Him in his prayers: "Our Father, who art in heaven". God, then, is our Father; this has a meaning in terms of life, especially of child life. The child knows the love and care of an earthly father. Now he can conceive God concretely. His progression of thought is easy: if God is our Father, we are His children. In His love God provides for His children. And with what bounty He has done this! He created the earth to be the dwelling-place of His children; He has filled it with good things for their sustenance. Yes; even the simple

things of child life are gifts of our heavenly Father's love. Even the bread and milk that the little one had for breakfast are manifestations of God's love and bounty.

Then, how much God has done to make His children happy. The sweet sounds of music, the flowers, the little birds that sing, and many, many other things are given for our joy. God made the sun to give us light by day, and the beautiful sunrise and sunset to delight us. He made the stars to adorn the sky for us. He made the animals to serve us and help us. He made the oceans, the seas, the lakes, the rivers all out of love for us. In fine, He made all things because He loves us.

But God also created us. He gave us a father and mother to love us and to care for us; He gave us brothers and sisters. Our friends and playmates also came from Him. He is our Father; we are His children. If then we are all children of God, we are all like brothers and sisters; we are all members of one great family of which God is Father. God loves all His children; we also love them. By this simple form of reflection the children are learning to know God in relation to their own lives. From the little concerns of their own lives they rise simply and easily to the contemplation of God's love and bounty. By this process of thought they have comprehended the Fatherhood of God and the brotherhood of man.

III.

This is, however, but the beginning of their progress. All the teachings of Faith must manifest the love of God to the children. When they have learned to recognize God's love and bounty in the created world around them, they have fulfilled those words of the Holy Ghost: "The heavens show forth the glory of God, and the firmament declareth the work of His hands" (Ps. 18: 2). They shall learn something of God's greatness. The material world will have begun to unfold its true meaning to them. "For the invisible things of Him, from the creation of the world, are clearly seen, being understood by the things that are made; His eternal power also, and divinity" (Rom. 1: 20).

In like manner the doctrines that are known to us through divine Revelation alone manifest the love of God. Divine Revelation itself is a proof of God's love for us. As parents

relate to their children intimate facts concerning themselves, places where they have been, and friends they have known, so God reveals to us truths concerning Himself, the supernatural world, and the angels. When they learn that God has communicated this intimate knowledge to His children, they wish to know when and to whom He spoke. Thus they become acquainted, quite naturally, with the patriarchs and prophets. They realize the mission of Christ and His Apostles. Furthermore, they now learn the true meaning of the Bible and comprehend the sense of divine inspiration. For God wrote many of these things in a book—not indeed by His own hand; but He told the words to holy men who wrote for Him. Yet this all happened thousands of years ago. How does this information come to us? Here the children are face to face with the mission of the Church. God gave us the Catholic Church to teach us all these things; it is another mark of His fatherly love for us.

One of the truths which God has made known concerning Himself is that of the Blessed Trinity. There are three persons in God, the Father, the Son, and the Holy Ghost. It is these three Persons whom we name when we make the sign of the cross. In their consideration, the children discover that God the Father loves us, God the Son loves us, and God the Holy Ghost loves us. Thus the children conceive motives for their belief; it is enough for them to know that our heavenly Father has told us these truths. He also told us about those beautiful creatures called angels. They are more wonderful than we; without eyes they can see; without hands they can do things; without feet they can move rapidly from place to place. They are spirits just as God is a spirit. Our soul is a spirit; after our death our soul will still live, without our body we will then be able to act. But the angels are related still more closely to us; God has appointed angels to watch over us. Like a loving Father He has sent these wondrous creatures to accompany His children on the way home.

When we die we are simply going home to our heavenly Father. In this light the bitterness of death is swallowed up in the tenderness of God for us. We live here on earth simply to learn to love God. Indeed to love Him we must know Him; and, when we love Him, we will serve Him. Our life on earth

is a preparation for an everlasting life with God. In His infinite love for us God has prepared an eternal home for us; He created heaven. It is for this that He made us. There He will fill us with joy and glory. There we will be loved by Him and love Him forever.

Even the doctrine of hell and the fallen angels shows God's loving care for us. Like a devoted parent He warns His children against the dangers that beset their way. The bad angels, in their pride, refused to listen to the voice of God; they rebelled and disobeyed Him. For this act they were separated from Him and condemned to remain in hell forever. To avoid this appalling fate we need only hearken to the loving admonitions of our heavenly Father.

To point out the way home more clearly to His children, God gave us the Ten Commandments; it is another expression of divine love. The Commandments are the rules by which we may love God and our neighbor. We show our love for God when we keep the Commandments, according to the words of Christ: "He that hath my Commandments, and keepeth them; he it is that loveth me" (St. John 14: 21). Thus obedience flows from love; this is the Christian concept of the Decalogue.

Disobedience to God is sin; it is rebellion against God, turning away from Him, refusing to love Him. Sin alone can make people bad; mortal sin alone can send people to hell. Our first parents disobeyed God, fell into sin. We are all born with this sin on our soul, and had not God the Son came to free us from this sin we should all have been lost. In His tender mercy God took pity on Adam and Eve, and promised to send them a Redeemer.

After four thousand years, our Redeemer came; He is Christ, the Son of God, the second person of the Blessed Trinity. He came down from Heaven, became man, suffered, and died to save us from hell. This is the greatest proof of divine love for us! Then as the children contemplate the events of our divine Saviour's life, from Bethlehem to Calvary, their hearts are touched with the tenderness of His love for us. They picture Him there in the stable clasped to the bosom of His Virgin Mother. They follow the course of His childhood as He is cared for by His Blessed Mother and St. Joseph.

They see Him later as he goes forth upon His mission. They are moved by the gentle compassion which He showed to humanity because of which He could say: "The blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead rise again, the poor have the Gospel preached to them" (St. Matt. 11:5). In spirit the little ones follow that sublime life; they see His Blessed Mother crooning Him to sleep, teaching Him to walk and to talk. They see Him a boy in Nazareth; they see Him going about with His disciples teaching the people; they see Him mocked and scourged and crucified. They see Him rise from death and finally ascend into heaven. It is not knowledge about Him, which they are acquiring; it is acquaintance with Him; it is the intimacy which brings Him into their lives.

When Christ went up to heaven His love prompted Him to perpetuate His work of love upon earth. Hence He established the Catholic Church to continue this holy mission in His name. Ten days later He sent God, the Holy Ghost, to abide with the Church until the end of the world and to preserve the truth in its teaching. The Apostles were the first bishops and priests of the Catholic Church; Christ Himself ordained them. Christ is the head of the Catholic Church; the Pope rules the Church for Him. The apostles ordained other bishops and priests; thus priests were ordained in all ages and thus we have priests to-day that carry on the work of Christ as the Apostles did. It is all an easy progression of thought, viewing the truth from the standpoint of life. The designs of God for us are gradually unfolded to the little ones as they proceed in their study of divine truth. They realize ever more clearly that God desires only to take us to Himself in love.

IV.

But we are united to God by divine grace. We all learned that "grace is a supernatural gift of God bestowed upon us by the merits of Jesus Christ for our salvation". This is an excerpt from Theology. How different is the doctrine of divine grace when it is presented from the standpoint of God's love and in its relation to the lives of the children! The Holy Spirit tells us that by grace we become "partakers of the divine nature" (II St. Pet. 1:4). When we receive God's grace,

we are elevated to a new plane of existence; we receive, as it were, a new life for our soul. This presentation will readily appeal to the minds and hearts of the little ones.

We are familiar with life in its manifestations; it is thus the children should know divine grace. God, in His love, gives a new life to our soul. By this life we can keep the Commandments, avoid sin, attain heaven. This new life makes our soul pure and holy; it makes us children of God, and prepares us for heaven. It is a wondrous life; it is called God's grace. It was this grace that made the Blessed Virgin so pure and holy. She possessed it abundantly; hence we pray: "Hail, Mary, full of grace". It was this grace that made St. Joseph and all the other saints so holy. Thus the children are led to realize the meaning of divine grace and the love which prompted God to confer it upon us. They may now consistently consider the Sacraments which are the means of grace.

Indeed, the children should be imbued with the sacramental life if they are to be devout Christians. Not only must they see in the Sacraments the expression of divine love, but they must hold them as the source of spiritual life. Baptism is defined as a Sacrament which cleanses us from original sin, makes us Christians, children of God, and heirs of heaven. In itself this definition contains nothing inspirational for children. Yet the children must know all the elements thereof. However, that knowledge should be the culmination of their study rather than the beginning. By a gradual process of thought, from the standpoint of their own lives, they should eventually arrive at the conclusions expressed in this definition.

Knowing that divine grace is a new life for the soul, the children are interested to learn that they were born into this spiritual life when they were baptized. It was then they first received God's grace; it was then they became children of God. Divine grace made their soul holy and pure, cleansing it from original sin. It was love that prompted God to give us this holy Sacrament. Without divine grace we cannot attain heaven; hence we need Baptism to save our soul. When the children have reflected upon this, have considered the Sacrament of Baptism with its beautiful ceremonial so replete with meaning, they will have advanced further in God's love.

Confirmation is presented by the same course of thought; it is another phase of the sacramental life. It is a strengthening in the life of divine grace. In this holy Sacrament God the Holy Ghost comes to dwell in us; He comes bringing many great gifts to our soul. Again it is a manifestation of divine love.

The Holy Eucharist is preëminently the Sacrament of love. Here Christ has given us His own Body and Blood to nourish this life of divine grace in our soul. In the natural order God has provided abundantly for the daily needs of our body; here He has given us "bread from heaven" to be the spiritual food for our souls. In this form the sublime teaching of Faith becomes simple and loving to the little ones; it has vital meaning for them.

Likewise the Sacrament of Penance expresses the tenderness of God's love for us. It is called the Sacrament of God's mercy. Here God acts toward us as a devoted mother beside a sick child in the night. He gives us the medicine and the care to cure the ills of our soul and thus restores the life of grace within us. The Sacrament of Holy Orders, another manifestation of divine love, gives us faithful pastors, spiritual fathers, who nourish the life of grace in our soul.

The Sacrament of Matrimony furnishes the Christian home in which this spiritual life is nurtured. Indeed, the children see readily the evidence of divine love here; for it was this great Sacrament that gave them their father and mother. Finally Extreme Unction is simply a preparation for the last journey in the life of grace. It is the Sacrament that provides us with strength and courage to complete the last stage of the way to our heavenly home.

V.

This is a cursory view of divine truth presented from the standpoint of life and love. It is not intended here to touch upon methods of instilling this truth into the lives of children. It is an attempt to discover the concept of the divine teaching of Faith and Truth which must have existed in the mind of God when He gave it to us. In this light alone will it appeal to the hearts of children.

The teachings of our holy religion are warm with love, palpitating with life when viewed from the viewpoint of divine love. Intellectualistic tendencies of teaching, transmitted to us from the doctrinal controversies that followed the great Western Schism have, to some extent, hidden the vital and tender phase of our Faith. For these four centuries we have been on the defensive; we have been absorbed in the work of preserving dogmatic precision of belief.

In the meantime, materialism and infidelity have spread throughout the world. The spirit of discontent has grown apace with the waning of religious fervor until it threatens to overthrow the very institutions of civilization. Many have forgotten the meaning of the universal brotherhood which Christ established—even in lands once glorious for their faith. They have excluded religion from business and politics, the two great concerns of to-day. Justice is measured by economic laws, and not tempered by brotherly love. It was this spirit which made Christ exclaim: "This people honoreth me with their lips; but their heart is far from me" (St. Matt. 15:8).

If the world is to be saved from radicalism and unbelief, it will be through religion, not indeed by religion such as the scribes and pharisees professed, but by religion which rules the hearts of men, and which makes Christian love the fundamental principle of life. In the words of our Holy Father Benedict XV: "In ea profecto incidimus tempora, quae Christianam caritatem quamque maxime actuosam requirunt. At vero in eadem exercenda filios lucis ita velimus ceteris exemplo esse, ut non meram prae se ferant humanitatem, sed altiora spectent et ad Dei amorem vel ipsa Christianae fraternitatis suavitate eos pertrahant et quasi compellant quibus gratificantur".[2]

It is charity rather than justice and truth that must reconstruct the world to-day; for it is the divine quality of love alone that will make justice and truth acceptable to the hearts of men. The sentiment is admirably stated in the Bishops' Pastoral: "Let us not persuade ourselves that we have fully complied with the divine law in regard to our relations with our fellowmen, when we have carefully discharged all the obli-

[2] Epist. 31 Jan., 1916.

gations of justice. For its safeguard and completion, the stern law of justice looks to the gentler but none the less obligatory law of charity. Justice presents our fellowman as an exacting creditor, who rightly demands the satisfaction of his rightful claims. Charity calls on us as children of the one universal family whose Father is God, to cherish for one another active brotherly love second only to the love which we owe to Him." [3]

Yet purely dogmatic teaching does not, necessarily, engender love. Man is more than a mere intellect or memory; he is a being filled with longing, aspirations, and emotions. In his present condition, he is a being struggling to regain a lost estate of grace and human perfection, craving for peace and joy and consolation such as religion alone can give. He was made for love and he must grow from his youth in the love of God and his fellowman if he is to attain his destiny.

RODERICK MACEACHEN.

The Catholic University of America, Washington.

FATHER HILARY'S LEGACY.

IT was Van who had precipitated the controversy. Eugene van Dorn was his full name, but we never called him by it. In the exhilaration brought on by the recent victory of the allies he had indulged in patriotic rhapsodies that considerably overshot the mark. Normally Father Van is very even-tempered and not at all given to excesses.

We were having our conveniat at Father Nolan's. Just who invented this term "conveniat" I do not remember, but if it was not strictly grammatical it was expressive. We were five priests within easy visiting distance of one another, and although belonging to different adjacent dioceses we had for years made it a point to meet each Sunday afternoon if not prevented by the weather.

"After all," Van had remarked, "when it comes to the real test of values and efficiency, the Anglo-Saxons lead. This new occurrence but repeats history."

[3] First edit., p. 28.

I noticed that a sinister cloud was gathering upon Father Hilary's brow. But for this time he held his peace. With a view of avoiding a clash I remarked:

"This Anglo-Saxon creed is a myth. We Americans have descended from so many races and the Anglo-Saxons form so small a part of the population that it would be an injustice to the great masses of the people to speak of anything but Americans."

"But the leadership—the brains?" argued Van, who had not divined my purpose. "Were they not predominantly Anglo-Saxon? In sooth, our intellectual coryphei, are they not of the same blood?"

"Now look here," interposed Father Hilary, and the glare beneath those shaggy eyebrows foreboded all too plainly a storm from within, "I'll venture this is all bosh, even in regard to military matters. But, to widen the viewpoint, take theology. Scheeben calls it 'wisdom', and without doubt it is the *culmen* of knowledge. What has the Anglo-Saxon done in its regard to deserve the epithet corypheus?"

"Does that not rather narrow the viewpoint?" protested Van.

"Even the Stagyrite," persisted Fr. Hilary, "attached more value to an ounce of higher knowledge than to hundredweight of lesser."

"But if you consider the oppression," ventured Van.

"That is indeed an important factor. The record of the English sees suppressed so many hundreds of years has indeed limited Catholic literary activity. But allowing for that fact how many original works on theology worth mentioning have we in English?"

"I'm sure I do not know well enough to count up on the spur of the moment. There's Newman and Faber and Manning."

"And Hunter and Slater," I interjected.

"Yes," snarled Fr. Hilary. "The original and really scientific works are indeed few. Statistics show that at least twenty-five per cent of English books on theological subjects are translations, and among them you will find what we consider to be our best books of reference. That certainly is an odd leadership which thus trails after and reproduces instead of directing and producing."

"A perfectly legitimate process and a big help to us for the time being. Perhaps, in the new era now beginning these borrowed helps will be supplanted by original works."

"Take a specific instance," continued the implacable Hilary, "the sphere of Bible studies. English Catholics had to wait almost sixty years longer than their Protestant brethren till they got a printed New Testament and over twenty years more till the Old Testament followed in print. And meanwhile Catholics in Germany and France and Italy had had their Bibles for more than a century. And what is our position to-day? In spite of revisions and revisers there is to-day a crying need of a revision of our English Catholic Bible."

Van had come to realize the futility of arguing and did not reply.

"Where have you been getting all that, Fr. Hilary?" inquired Fr. Egan, who had been an interested listener. "I had no idea that you were engaged in court-martialing modern theologians."

"Well, never mind," said Fr. Hilary whose good humor was now returning. "And just to think that we have no verbal concordance to the Catholic English Bible and a most meagre array of commentaries in English. Why, it just makes my blood boil to hear a priest going on about our superiority when in very truth we are as poor or perhaps poorer in what counts than the Catholics of any other large nation."

"I say," suggested Fr. Egan who was now shuffling the cards preparatory to entering on a favorite pastime, "let's have a game and afterwards look into this affair properly. We'll make it the subject of a regular conference. Why not divide it up so each one can contribute toward getting at the facts of the matter and finding an adequate remedy for what is wanting."

"Yes, but a square deal by all means," commented Van, who somehow felt that Fr. Hilary had taken an unfair advantage.

The cards were dealt and that put an end to the discussion. But before we separated for the evening a definite plan was formed which restricted our future discussion to the question of commentaries. It was agreed that Fr. Hilary was to make out a list of available English Catholic Bible Commentaries while Van was to suggest what is to be done in the way of

remedying the defect if there be any. By this arrangement Fr. Egan, Fr. Nolan, and I escaped research work, which was not at all agreeable to our easy-going temper and habits. But we did not escape entirely. Van remarked that, remedying the need would affect writers and publishers and the buying public, and he proposed that Fr. Nolan investigate the publisher's viewpoint and that Fr. Egan represent the buying public at the conference, while I was to act as secretary of the meeting. This latter fell to me because of my grey hair and my record as a builder of churches and organizer of parishes rather than a bookworm.

"What Fr. Hilary needs," Fr. Egan remarked to me as he got into his car, "is a goodsized epidemic. It would unleash his energies that suffer under this routine."

"Well said," I rejoined. "Without his leadership and personal service there would have been many more crosses in the graveyard as a result of our last epidemic. But what do you think I found him reading when I called on him some days ago?"

Fr. Egan looked the question.

"*De Engastrimytho Dissertatio.*"

"Whew!" he ejaculated, and we both laughed heartily as the car sped away.

Our next conveniat was due at Fr. Egan's. Fr. Hilary and I arrived at about the same time. Fr. Egan met us at the door and ushered us into his cozy parlor. The St. Bernard coiled up under the desk raised his head for a moment as we entered. Soon after, Van made his appearance and no one who witnessed the meeting between him and Fr. Hilary could have doubted the warm friendship that united the two men.

The pipes were brought. Pipes—yes; they were the result of a process of elimination, though at times we preferred the splendid cigars which Fr. Egan always offered. Pipes—yes, such as let us forget *manana* and allowed us to drift just a little into *nirvana*. They were long pipes imported from abroad. Fr. Egan had a rack in a corner of his study where the pipes were kept. Each had a nameplate attached. It was one of the duties of the housekeeper to fill them with tobacco when we were expected. To have seen us five puffing at these

pipes would have reminded one forcibly of the New Amsterdam of Irving.

Fr. Egan was a good entertainer. It always remained a mystery to us whence he derived the inexhaustible fund of jokes from which he invariably produced something new. With jokes and bantering the time fairly sped. We were quite oblivious of the particular purpose of this conveniat till Fr. Hilary reminded us of it.

"That's so," remarked Fr. Egan. "Let us be thorough, but yet informal; and above all let us not lose our good humor."

"That is meant for me, of course," drawled Fr. Hilary. "There will be no danger to-day. I am in better humor and am prepared for difference of opinion."

Fr. Hilary now produced a large envelope from which he took two folded papers. Unfolding one of these he placed before us the following:

Old Testament	Kenrick		
Psalms	Bellarmin = O'Sullivan McSwiney	St. Alphonsus = Livius Eaton [2]	Wolter = Roche [1] Berry [3]
Canticle of Canticles	St. Francis de Sales		
Isaias	Hitchcock [4]		
Lamentations	Walsh		

"This", he explained, "shows our riches or rather our poverty in regard to commentaries on books of the Old Testament."

"Rather poor," commented Van.

"And so, if you would study an Old Testament book, you must either take to Catholic works in Latin, German, or French, or employ a Protestant commentary."

"I for one," admitted Van, "seldom consult a commentary. The Latin Cursus I find too difficult when your time is limited —and who would think of buying a Protestant work on theological matters?"

[1] Ps. 1-35.
[2] Ps. 1-50.
[3] Ps. 1-50.
[4] Ch. 1-12.

"All along," continued Fr. Hilary, "we have been pleading our 'brick and mortar' condition. But that is passing. And, as for wealth, which is such a prerequisite of learning, we have a fair amount of that commodity—in fact, just now we are better situated than Catholics of any other land."

"Now, Fr. Hilary," interposed Fr. Egan, "you are invading my territory. Your task was to point out the evil, not to suggest the remedy."

"So much for the Old Testament," resumed Fr. Hilary. This New Testament panorama is more reassuring."

So saying he unfolded a second sheet which he spread out before us:

New Testament	Kenrick	McEvilly			
Gospels	Maldonat=Davis Coleridge	Cornelius à Lapide = Mossman Walsh	Breen	Bruneau	Callan
Matthew	Maas	McCarthy	Rickaby	Madame Cecilia	
Mark	Burns	Smith		Madame Cecilia	
Luke	Darby	Ward		Madame Cecilia	
John	MacRory	McIntyre	Rickaby		
Acts	Pise	Burge	Callan	Madame Cecilia	
Epistles of St. Paul	Bernardin a Piconio = Prichard			Rickaby	
Corinthians	Cornelius à Lapide = Mossman			MacRory	Byles[5]
Ephesians	Hitchcock			Wilberforce	
Galatians	Humphrey				
Epistles of St. John	Cornelius à Lapide = Mossman				
Apocalypse	Ratton				

Some discussion followed. The points brought out were that some of the works should hardly be listed as commentaries, that the treatment of the various books was very unequal and

[5] Second Corinthians.

that the books were published by so many different firms that the acquisition of even so modest a library involved many difficulties.

When Fr. Van was called upon, he produced a typewritten sheet. The document was provided with several titles which were doubtless designed to be suggestive and to enliven the discussion.

PLAN TO RESTORE THEOLOGICAL LEADERSHIP TO THE ANGLO-SAXONS.

PLAN TO REMOVE A SERIOUS THEOLOGICAL GRIEVANCE.

PLAN TO PROVIDE ENGLISH READERS WITH BIBLE COMMENTARIES.

It is proposed to provide English readers with Catholic commentaries to all books of the Bible. Considering the number of books and the intricacies of present-day exegesis, it would appear that no individual or small group of individuals can be expected to write commentaries on all the various books.

To insure coöperation of many in such an undertaking, it would be necessary to establish a board of editors whose duty it would be:

(1) to formulate the rules to be followed in writing the commentaries so as to secure uniformity of treatment;

(2) to assign to individual scholars the various books of the Bible;

(3) to revise the various contributions and see them through the press.

The scholars should be recruited from the rank of teachers of Sacred Scripture in our universities and seminaries. The approximate number of such teachers as given in the Catholic Directory is:

United States	35
Ireland and England	10

In case sufficient collaborators cannot be found in English-speaking countries it might be possible to secure the coöperation of scholars of continental Europe, in which case their work must needs be translated by competent persons.

This plan if put in operation could be expected to fill this gap in our theological literature and provide us with serviceable commentaries within five to ten years.

After delivering himself of these suggestions Fr. Van leaned back in his chair and lit a cigar. There was just the trace of a smile on his features. It was not often that he was privileged to speak thus apodictically on weighty matters, and he had improved the opportunity to the full.

"The suggestions are capital," said Fr. Hilary, who had followed the reading closely and with evident satisfaction; "but the plan ought to include a verbal concordance too."

"Now look here, Fr. Hilary," our host interposed, "this is foreign to the present discussion. We would need a Vulgate dictionary and a Hebrew and a Greek dictionary and what not before we ended. No, let's confine our attention to commentaries only."

"And besides", Fr. Van added, "I find that concordances were often a one-man job. Fr. Kircher worked seven years at his, Tromm sixteen years, and our English Protestant concordances are all named after one man, Walker, Young, Cruden, Strong. 'Hilary's Concordance' would sound fine."

Fr. Hilary readily saw the danger of his position and when, after some discussion, his amendment was defeated and the original suggestions approved, minus the first two titles, he readily acquiesced. The only amendment accepted was to the effect that some of the present commentaries might be embodied in the projected series.

There remained the viewpoint of the publisher and the public. Fr. Nolan excused himself that he had not committed his suggestions to writing, remarking that, though he had given his problem much thought, his lack of familiarity with the publisher's difficulties had not allowed him to progress beyond vague conclusions. These vague conclusions were that it would require much capital to finance so large an undertaking and that only the foremost Catholic publishers could be expected to attempt it. Nevertheless, if a large number of advance subscribers, say, perhaps, four to five thousand, were secured, a publisher could doubtless be found.

When Fr. Egan was called upon to express how the public would take to the publication, he was even more reticent. His own experience led him to believe that our prelates, our seminaries, our religious institutions, colleges, academies and many priests would welcome as a Godsend a complete English commentary and that a fair amount of solicitation on the part of the publisher would assure sufficient financial returns to justify the venture.

"The pity of it all," I remarked as I gathered the various papers to be embodied as part of the minutes of the meeting,

" is that our discussion will always belong to the realm of the theoretical. Those who might be in a position to promote so difficult a plan will never know of it, or, if they did, would they not say, ' ne sutor ultra crepidam '? "

" You mean," said Fr. Hilary, " that no ecclesiastical publication would care to publish such a suggestion."

" That's it. But if you'll let me sign your name I shall try."

" Beware, Fr. Hilary," warned Fr. Egan. " If they find you out they'll clap their irons on you and you will end your days in a seminary or on that editorial board."

Fr. Hilary held up both hands in horror.

" Then, surely, not " he said.

Recently we were gathered to perform the last sad rites over Fr. Hilary's remains. A bad cold that resulted in pneumonia had suddenly ended his career so marked by zeal and wholehearted devotion.

As we returned from the cemetery Fr. Egan remarked:

" Now is the time to publish the minutes of our Bible conveniat. Fr. Hilary was the soul of that academic discussion and his great desire that this gap in our literature be filled is surely part of his spiritual legacy to the quick."

FR. GALIN.

A MEDIEVAL PRIEST-POET OF THE SACRED HEART.

IN 1697, seven years after the death of St. Margaret Mary, the Visitation nuns requested the Holy See to give liturgical sanction to the cult of the Sacred Heart. St. Francis de Sales, their founder, had wished the Heart of Jesus to be the special object of their Eucharistic devotion. The holy Bishop of Geneva had been animated by the first breath of that divine inspiration which subsequently led to the foundation of the Society of the Sacred Heart by Blessed Madeleine Sophie. Pope Innocent XII, harkening to the request from Annecy, commissioned Fr. Castagnor of the Pontifical College at Rome, to examine and report upon the tradition in the Church, as a preliminary step to the solemn institution of a feast of the Sacred Heart with its liturgical offices.

In the Memorial presented by Castagnor to the S. Congregation of Rites, the same year, he sums up the indications pointing toward a special devotion to the Sacred Heart of Jesus among the doctors and saints of the Church. Here we find collected numerous examples of the devotion from the writings of the Fathers, such as St. Augustine, and the later theologians and medieval mystics of whom he mentions in particular SS. Bernard, Peter Damian, Francis of Assisi, Thomas of Aquin, and Bonaventure. From the contemplative orders, Castagnor selects the great organizers of Catholic reform who furnish examples of the devotion. Such are the writings of SS. Melchtilde, Gertrude, Catherine of Siena, Teresa, and Magdalen de Pazzi.[1]

Of writers who had escaped the notice of historians of the devotion, we may mention in particular St. Anselm of Canterbury and Blessed Hermann Joseph of Steinfeld. If the meditations attributed to the former be genuine, he would be the first among the great mystics known to us, who gave definite expression to the devotion in the way in which it was conceived by St. Margaret Mary and propagated through her nearly six centuries later. The modern theologian will find it assuring to have this endorsement from one who has been called "the Father of Scholasticism", for, if the popularizing of the devotion was delayed for centuries, and even frowned down as a novelty, it was due to the opposition of the theologians who maintained that it lacked foundation in all but symbolism. St. Anselm represents both the scholar and the man of practical instincts, whose gifts of administration are amply attested by his government of the Church. His genius combined the virtues of the ascetic with those of the constructive organizer. We find the same traits in some of the great women mystics like St. Teresa, and notably in that admirable disciple of the Sacred Heart, Mother Barat, who organized a religious community for the education of women, by following the steps of St. Ignatius, while preserving a definite individuality of method adapted to bring about a renewal of social ideals which appealed to the intellect alike and to the

[1] The list has since been augmented by the researches of PP. Bainvel, Franciosi, Nilles, Hattler, Nix, and very recently by P. Richstaetter, S.J., in a work dealing with the devotion in Germany during the Middle Ages.

heart. It is a curious coincidence that Burgundy should be the home of St. Anselm, and of Blessed Madeleine Sophie, and that both should have completed their missionary work through foundations in the north. After Anselm had set afire Normandy with the love of the Divine Heart, the sparks found fresh fuel in such souls as Blessed Juliana of Norwich and St. Bridget of Sweden. Similarly the organized train of Mother Barat's virgins brought to us the Venerable Philippine Duchesne with her corps of blessed messengers, kindling a fresh spirit of love in the New World.

Thus the devotion traced its way through St. Anselm, while St. Bernard, shortly after him carried it into the Cistercian monasteries of central Europe. The hymns attributed to his pen anticipate the echoes which make us familiar with the love of the Heart of Jesus. But it was not until a monk of St. Norbert united his voice with that of the white-robed Cistercian that we clearly distinguish the melody, so sweet to the adorers of the Sacred Heart, in the "Summi Regis Cor Aveto". It was Blessed Hermann Joseph of Steinfeld who wrote the hymn commonly ascribed to St. Bernard of Clairvaux. He was a little boy when St. Bernard preached at Cologne. At this time a certain popular stream of mystic devotion was directed toward the Sacred Heart, apparently in connexion with the devotion to the Passion of our Lord.

Some medieval homilies by a priest named Conrad "who loved Christ" contain beautiful addresses to the Sacred Heart, and Gotfried von Admont preaches in similar fashion to the religious of the Benedictine monasteries, while the Abbot Eckbert does so elsewhere. The prayer book of "Queen Agnes" which antedates the time of St. Dominic and St. Francis, shows how dear the devotion was to the Cistercian nuns; and another beautiful MS. volume called "Lilie", in the Cologne script of the time, and coinciding with the Benedictine St. Elizabeth of Schoenau, gives similar indications of the close relationship which the religious of the twelfth century felt to exist between the sufferings of Jesus on the Cross and the Sacred Heart.

The Norbertine Canon, Blessed Hermann Joseph, is, however, the first from whom we have a rhythmic Latin song in affectionate praise of the Divine Heart. He attained the age of

eighty and died in 1230. His biographer says that his parents at Cologne had been wealthy, but, sustaining a sudden calamity, were reduced to poverty. Their little son was raised in piety and seems to have enjoyed a singularly familiar intercourse with Christ and His Blessed Mother, even as a child. At the age of twelve he entered the monastery at Steinfeld (Eyflia) where the canons of St. Norbert were established in an old abbey that had formerly served the nuns of St. Benedict. Hermann is said to have preserved his childlike simplicity all through life. His apt mind, open for the study of mystic theology and a love for Sacred Scripture, is attested by a number of writings among which are an interpretation of the Canticle of Canticles and a series of sequences and devotional tracts. To his love for contemplation and teaching he joined a taste and gift for artistic labor, and tradition attributes to him the construction of a timepiece for the monastery which anticipated the wonderful clocks of the medieval craft-masters in later time. He was venerated as a saint by his brethren, as is shown by a biography from the pen of a contemporary (the Abbot of Steinfeld), who says that he had personally seen and heard what he writes, and that he vouches for the truth of the wonderful things described by him regarding P. Hermann. Although the religious took no steps until 1628 to have him solemnly canonized, there had been at Steinfeld and the neighborhood, as in Cologne, an unbroken cult which dedicated to him an ancient Latin office and a beautiful sequence supposed to have been recited in the Mass which honored his patronage. As the hymn is not generally known or found in collections of medieval sequences we give it here. It is taken from the Acta of the Bollandists published in 1675. The Jesuit Father who copied it states in a prefatory note that in the autumn of 1668, he visited Steinfeld and was received with much kindness by the Abbot P. Johann Lukenracht. He saw there a number of pictures of the Saint and received a copy of the process of canonization. He reproduces what he styles the elegant sequence in honor of the saint, which ceased to be recited, by reason of a general decree causing all sequences of local liturgies to be abrogated.

Gaude felix Agrippina[2]
Plaude Cohors Norbertina,
Deo laudes dicite.

Viro Dei, sancto mystae,
Joseph[3] sacer dies iste:
Sancte hunc traducite.

Hunc tu mundo genuisti,
Ordinique transmisisti
Candide, Colonia.

Eyffiam hic illustravit,
Et Steinfeldiam ornavit
Sua sanctimonia.

Coluit devote piam
Puer innocens Mariam,
Abstinens a crimine.

Tota vita visitari,
Adjuvari, informari
Meruit a virgine.

Summus Pater hunc amavit
Et virtutum exornavit
Tunica polymita.

Fuit simplex, rectus, castus,
Pius, mitis, osor fastus,
Cunctis reddens debita.

Sancte mysta te laudare
Ipse Christus et vocare
Est dignatus lilium.

Diva Virgo tibi favit
Joseph, sponsum te vocavit,
Capellanum, filium.

Tibi quoque desponsari
Per Angelos et portari
A te Jesus voluit.

Quantus esses et quantorum
Apud Deum meritorum
Angelus edocuit.

Ergo digne te laudamus,
Tua festa celebramus
Digne te suspicimus.

Deum qui ad nos te misit
Tibi tantas qui divisit
Dotes benedicimus.

Ave decus Confessorum,
Norma tu presbyterorum
Ubiorum gloria.

Tua, noster o Patrone,
Est in benedictione
Merito memoria.

Tua intercessione
Iram placa Joseph bone,
Irritati Numinis.

Loquere pro nobis bona,
Gratiarum posce dona,
Veniamque criminis.

Tu exaudi preces Christe
Tuus quae amicus iste
Fundit pro clientibus.

Ut et servuli nos tui
Cum eo possimus frui
Gaudiis coelestibus.
Amen.

Blessed Hermann Joseph composed, as was stated above, a goodly number of hymns, especially in honor of our Blessed Lady. He had great devotion also to St. Ursula, the virgin martyr and her companions, in whose honor we have a melodious chant of many verses which the medieval copyist who preserves them calls *Jubilus*, a chant of joy in honor of Ursula. The most remarkable of his poems, and one characterized by singular tenderness and the grace of simplicity, is a hymn in honor of the Sacred Heart. As we noted above, it was for a long time attributed to St. Bernard of Clairvaux because it was found attached to a canticle by that saint in honor of the

[2] Agrippina is the Roman name of Cologne.

[3] To Blessed Hermann was later given the name of Joseph because of his singular devotion to Our Blessed Lady who styled him her guardian.

Five Wounds of Christ, and popular in the thirteenth century. Evidently the compiler of the lay breviary in which the hymn was contained wished to supplement the devotion of the Passion by that of the Sacred Heart, and thus utilized the sequence composed by a contemporary of the Cistercian saint. P. Blume was the first, I think, to cast doubt upon the attribution of this hymn to St. Bernard. Later on a closer examination of the rhythm, style, and choice of expression revealed a convincing similarity between these verses and the undoubted poetical compositions of Blessed Hermann. Furthermore, external evidence has strengthened this conviction. In a MS. of 1302 Arnulfus of Louvain, fifteenth abbot of Villiers, cites a hymn-cycle in which the verses in honor of the Sacred Heart are contained. They were then sung in the Cistercian monastery of which Blessed Hermann was spiritual director and confessor. It was here he died in Easter week after having given a retreat to the nuns. They buried him in their own church, though later on he was translated to the monastery of Steinfeld. An altar over his tomb has the following inscription:

CONDITUR . HAC . TUMBA . SIMPLEX . JOSEPH . ILLA . COLUMBA
DELICIUM . MARIAE . GRANDE . DECUS . PATRIAE.

"Here rests Joseph, whose dove-like simplicity made him the delight of Mary. He was an ornament and honor to his country." Beside the altar was a life-size statue, which the Bollandist writer describes as representing the Saint, in the habit of his order; from his cincture hangs a bunch of keys, the symbol of the office of sacristan which he held for many years at the convent. In his right hand he has a chalice out of which spring three roses. There is a tradition at Steinfeld that Our Blessed Lady left roses in his cell, and that he placed them in a chalice. Another tradition interprets the roses as a symbol of the devotion with which he used to say Mass, and his love for the Blessed Virgin whom he called by that name. Another image presents him as holding the Holy Child in one arm and in the other a lily. The Cistercian nuns have a record of the friendship he bore them, in which it is stated that he was among the holy men whom they would ever honor as their benefactors. Hence the nuns of that day and of all future time were exhorted to remember him gratefully in prayer.

" Notum sit omnibus hujus ecclesiae filiabus tam futuris quam praesentibus quod hi (Fratres de Valle Petri, de Siegeberg et de Steinfeld) sunt fratres quos plena caritate recepimus et singulari oratione commendatos habemus."

Father Clement Blume, S.J., gives the full text of the Latin hymn with a melodious German translation by P. A. Baumgartner, S.J.[4] An English translation was made of the hymn attributed to St. Bernard, published in Philip Schaff's " Hymns of Immanuel ", with the following introductory note: " One of the seven passion hymns of St. Bernard, addressed to the heart of Christ, faithfully translated for the first time by the Rev. Dr. E. A. Washburn, of New York, June, 1868." As this translation lacks the unction and spontaneity which the Catholic heart finds alone congenial in such themes of its peculiar devotion, we requested the Right Rev. Monsignor Hugh T. Henry to make another. The reader will judge and enjoy the happy result in the following stanzas.

AD COR IESU SALUTATIO.

Summi Regis Cor aveto,
Te saluto corde laeto,
Te complecti me delectat,
Et cor meum hoc affectat;
Ut ad Te loquar toleres.

Hail, Heart of Jesus, King Supreme!
All hail, my happy song's Great Theme!
I long Thy beauty to possess,
Yet wonder that Thy Holiness
Should bide my sinful breath.

Quo amore vincebaris,
Quo dolore torquebaris,
Cum Te totum exhaurires,
Ut Te nobis impertires
Et nos a morte tolleres.

How great the love that conquered Thee,
And yet how deep the Pain must be,
That God should habit as a slave,
And be as one of us, to save
Mankind from endless death.

O mors illa quam avara,
Quam immitis, quam amara,
Quae per cellam introivit,
In qua mundi vita vivit,
Te mordens, Cor dulcissimum.

Then Death, anhungered, could not bear
The Heart of God Himself to spare,
But gnawed a pathway to the cell
Wherein the Life of life doth dwell,
With bitter, envious tooth.

Propter mortem quam tulisti,
Quando pro me deficisti,
Cordis mei Cor dilectum,
Totum in Te fer affectum;
Hoc est quod opto plurimum.

O Heart of God, broken for me
Upon the Cross of Calvary,
Be this my prayer, my sole desire:
That my poor heart, at length afire,
May love in deed and truth.

Per medullam cordis mei,
Peccatoris atque rei,
Tuus amor transferatur,
Quo potenter vulneratur
Quicumque Te complectitur.

Pierce, dearest Love, with fiery dart,
The inmost fibres of my heart!
O let me feel the quivering wound
Of answering love each soul hath found
That once embraceth Thee!

[4] See *Stimmen aus Maria Laach:* 1909, January.

Illo fonte me fecunda,
Salva, sana, fove, munda,
Ex Te laute qui manavit,
Totum hominemque lavit,
In Te hasta cum flectitur.

The witful lance that pierced Thy side
Hath opened fountains that abide
To wash my soul of every sin,
To cleanse without, to heal within,
To make me whole and free.

Dilatare, aperire,
Tamquam rosa fragrans mire;
Cordi meo Te conjunge,
Unge illud et compunge;
Qui amat Te quid patitur.

Ope like a rose, O Heart most Fair!
And let me breathe Thy fragrance rare!
Bind mine to Thee, and let it prove
The deepest pangs and joys of love—
Who loves can suffer naught.

Quidnam agat nescit vere,
Nec se valet cohibere,
Nullum modum dat amori,
Multa morte vellet mori,
Amore quisquis vincitur.

Although he knows the rugged way,
His flying feet he cannot stay:
To love he placeth bound nor mete:
A thousand deaths to him are sweet
Whom love at last hath caught.

"Vivas, vivas" tibi clamo,
Dulce Cor, Te namque amo,
Ad cor meum inclinare,
Ut se possit applicare
Devoto Tibi pectore.

"Live, live, O Love," in ecstasy
"Live, live, O Love" alone I cry.
Come close and closer to my heart;
Embrace me never to depart;
Be mine forevermore!

Tuo vivat in amore,
Ne dormitet in torpore,
Ad Te oret, ad Te ploret,
Te adoret, Te odoret,
Te fruens omni tempore.

In Thy love only let me live,
To slumber ne'er a moment give!
Whether I pray, or sing, or weep,
Let me perpetual vigil keep
To love Thee and adore!

Rosa cordis aperire,
Cujus odor fragrat mire,
Te dignare dilatare,
Fac cor meum anhelare
Dulcem odorem sapiat.

O Heart of Jesus, Blood-red Rose,
Ope wide Thy petals and disclose
The outer grace, the inner bloom,
And let me breathe the rich perfume
That steals my sense away!

Ad Te trahe Tu cor meum
Nec me spernas, pie, reum,
Ut jam Tibi sit vicinum,
Infer intra Tuum sinum,
Ut se in Te inveniat.

Great Lover, draw my heart to Thee!
Spurn not my sinful misery,
But let me find my sweetest rest,
Within the chamber of Thy Breast,
There to recline for aye!

Hic repauset, hic moretur:
Ecce jam post Te movetur,
Te ardenter vult sentire,
Vult patenter introire,
Ut bene de Te sentiat.

Thither I fly, there shall I stay,
To be Thy comrade on the way;
There shall I learn to know Thy will,
Of that blest Fount to drink my fill,
And know Thee as Thou art.

Tu Tuorum jam dulcedo,
Ego totum Tibi me do,
Totus in Te introire
Volo, noli contraire,
Cor Tuum me suscipiat.

Even on earth my joy shall be
Wholly to give myself to Thee;
Forbid me not to enter in—
Thou cam'st on earth my love to win,
Supremely loving Heart!

Since the above was written we have seen another translation, also very true and melodious, by a religious of the Sacred Heart, which we are not privileged to publish.

Analecta.

SACRA CONGREGATIO RITUUM.

I.

DECRETUM DE EDITIONE TYPICA MEMORIALIS RITUUM.

Memoriale Rituum, quod pro aliquibus praestantioribus sacris functionibus in Ecclesiis minoribus a Summo Pontifice Benedicto XIII probatum eiusque iussu editum fuit ac pluries reproductum, nunc iuxta leges liturgicas etiam recentiores diligenti studio revisum atque opportune reformatum, Sanctissimus Dominus noster Benedictus Papa XV, ex Sacrorum Rituum Congregationis consulto, suprema Sua auctoritate recognovit, atque hanc Memorialis Rituum editionem tamquam typicam habendam esse sancivit: simulque statuit ac declaravit, ut eidem editioni omnes ceterae in posterum conformari atque authentico testimonio comprobari debeant; servatis normis, quae pro editione librorum liturgicorum traditae sunt typographis per decretum eiusdem Sacrae Congregationis n. 4266, die 17 maii anno 1911. Contrariis non obstantibus quibuscumque.

Die 14 ianuarii 1920.

✠ A. CARD. VICO, Ep. Portuen. et S. Rufinae,
S. R. C. Praefectus.

L. * S.

Alexander Verde, *Secretarius.*

II.

Decretum de Editione Typica Missalis Romani.

Evulgata editione typica Breviarii Romani a fel. rec. Pio Papa X, per Decretum Sacrae Rituum Congregationis die 25 martii 1914 approbata, Commissio Pontificia ab eodem Pontifice die 2 iulii 1911 instituta, quae illam editionem, ad normam Bullae *Divino afflatu* et Motu Proprio *Abhinc duos annos* et subsequentium huius Sacrae Congregationis Decretorum, concinnandam curavit, easdem normas prae oculis habens, diligenti studio manus apposuit editioni Missalis Romani instaurandae. In qua editione, ex altera typica anni 1900 deprompta, illud tantum innovatum est, quod ex recentibus praescriptionibus liturgicis et ex additionibus et variationibus in Breviario typico inductis, consequeretur. Insuper praesenti editioni Missalis Romani adiectae sunt, ad modum Appendicis, Missae propriae pro aliquibus locis approbatae, quae in respectivis festis particularibus, vel in eorum solemnitatibus externis, ubi ex Indulto Sanctae Sedis concessum est, commode adhiberi poterunt. Itaque has mutationes ordinate dispositas, suis locis respective adiunctas et accurate revisas, prouti in hac editione prostant, Sacra Rituum Congregatio, de mandato Sanctissimi Domini nostri Benedicti Papae XV, probari posse censuit. Sanctitas porro Sua, referente infrascripto Cardinali eidem Sacrae Congregationi Praefecto, hanc ipsam editionem suprema Sua auctoritate probavit, eamque uti Typicam habendam esse, cui omnes editiones in posterum conformandae erunt, declaravit atque decrevit.

Contrariis non obstantibus quibuscumque etiam speciali mentione dignis.

Die 25 iulii 1920.

✠ A. Card. Vico, Ep. Portuen. et S. Rufinae,
S. R. C. Praefectus.

L. * S.

Alexander Verde, *Secretarius.*

III.

Ritus seu Formula Brevior Consecrationis Altaris Immobilis quod amisit Consecrationem ob Separationem, etsi momentaneam, Tabulae seu Mensae a stipite: uti in casu de quo agit Codex Iur. Can. in canone 1200, § 1.

Instaurato Altari immobili et mensa, integrum Reliquiarum

sepulcrum habente, cum stipite coniuncta, Consecrator sancto chrismate inungat, ad modum crucis, coniunctiones mensae cum stipite in quatuor angulis, quasi illas coniungens, ad singulas cruces dicens: In nómine Pa✠tris et Fí✠lii et Spíritus ✠ Sancti, *recitatis dein orationibus* Maiestátem tuam, *et* Súpplices te deprecámur *iuxta Pontificale Romanum; ac subinde scripto declaret ac testetur praefatum Altare a se, ordinaria vel delegata auctoritate, rite consecratum, uti tale habendum esse et sub eodem titulo quo ipsum ante execrationem gaudebat.*

IV.

RITUS ET FORMULA BREVIOR IN CONSECRATIONE ALTARIUM QUAE AMISERUNT CONSECRATIONEM: UTI IN CASU DE QUO AGIT CODEX IUR. CAN. IN CANONE 1200, § 2, NN. 1 et 2.

Pontifex, indutus rochetto et stola alba, vel Presbyter, indutus superpelliceo et stola alba, accedit versus altare et, loco congruenti stans, benedicit aquam cum sale, cinere et vino, incipiens absolute exorcismum salis.

Exorcízo te, creatúra salis, in nómine Dómini nostri Iesu Christi, qui Apóstolis suis ait: Vos estis sal terrae, et per Apóstolum dicit: Sermo vester semper in grátia sale sit condítus; ut sancti✠ficéris ad consecratiónem huius altáris, ad expelléndas omnes daémonum tentatiónes; et ómnibus, qui ex te súmpserint, sis ánimae et córporis tutaméntum, sánitas, protéctio et confirmátio salútis. Per eúmdem Dóminum nostrum Iesum Christum Fílium tuum, qui ventûrus est iudicáre vivos et mórtuos, et saéculum per ignem.

R. Amen.

Deinde dicit:

V. Dóminus vobíscum.

R. Et cum spíritu tuo.

Orémus.

Dómine Deus, Pater omnípotens, qui hanc prátiam caélitus sali tribúere dignátus es, ut ex illo possint univérsa condíri, quae homínibus ad escam procreásti, béne✠dic hanc creatúram salis, ad effugándum inimícum; et ei salúbrem medicínam immítte, ut proficiat suméntibus ad ánimae et córporis sanitátem. Per Christum Dóminum nostrum.

R. Amen.

Tum procedit absolute ad exorcismum aquae:

Exorcízo te, creatúra aquae, in nómine Dei Pa ✠ tris, et Fí ✠ lii, et Spíritus ✠ Sancti, ut repéllas diábolum a término iustórum, ne sit in umbráculis huius Ecclésiae et altáris. Et tu, Dómine Iesu Christe, infúnde Spíritum sanctum in hanc Ecclésiam tuam et altáre; ut proficiat ad sanitátem córporum animarúmque adorántium te, et magnificétur nomen tuum in géntibus: et incréduli corde convertántur ad te, et non hábeant álium Deum, praeter te, Dóminum solum, qui ventûrus es iudicáre vivos et mórtuos, et saéculum per ignem.

R. Amen.

Deinde dicit.

V. Dómine, exáudi oratiónem meam.

R. Et clamor meus ad te véniat.

V. Dóminus vobíscum.

R. Et cum spíritu tuo.

Orémus.

Dómine Deus, Pater omnípotens, statûtor ómnium elementórum, qui per Iesum Christum Fílium tuum Dóminum nostrum eleméntum hoc aquae in salútem humáni géneris esse voluísti, te súpplices deprecámur, ut, exaudítis oratiónibus nostris, eam tuae pietátis aspéctu sanctí ✠ fices; atque ita ómnium spirítuum immundórum ab ea recédat incúrsio, ut ubicúmque fúerit in nómine tuo aspérsa, grátia tuae benedictiónis advéniat, et mala ómnia, te propitiánte, procul recédant. Per eúmdem Dóminum nostrum Iesum Christum Fílium tuum: Qui tecum vivit et regnat Deus, per ómnia saécula saeculórum.

R. Amen.

Tum dicit super cineres:

Benedictio cinerum.

V. Dómine, exáudi oratiónem meam.

R. Et clamor meus ad te véniat.

V. Dóminus vobíscum.

R. Et cum spíritu tuo.

Orémus.

Omnípotens sempitérne Deus, parce poeniténtibus, propitiáre supplicántibus, et míttere dignéris sanctum Angelum

tuum de caelis, qui bene ✠ dícat et sanctí ✠ ficet hos cíneres, ut sint remédium salúbre ómnibus, nomen sanctum tuum humíliter implorántibus, ac semetípsos pro consciéntia delictórum suórum accusántibus, ante conspéctum divínae cleméntiae tuae facínora sua deplorántibus, vel sereníssimam pietátem tuam supplíciter obnixéque flagitántibus; et praesta, per invocatiónem sanctíssimi nóminis tui, ut quicúmque eos super se aspérserint, pro redemptióne peccatórum suórum, córporis sanitátem et ánimae tutélam percípiant. Per Christum Dóminum nostrum.

R. Amen.

Tum accipit sal, et miscet cineri in modum crucis, dicens:

Commíxtio salis et cíneris páriter fiat. In nómine Pa ✠ tris, et Fí ✠ lii, et Spíritus ✠ Sancti.

R. Amen.

Deinde, accipiens pugillum de mixtura salis et cinerum, mittit in aquam in modum crucis, dicens:

Commíxtio salis, cíneris et aquae páriter fiat. In nómine Pa ✠ tris, et Fí ✠ lii, et Spíritus ✠ Sancti.

R. Amen.

Deinde dicit super vinum:

Benedictio vini.

V. Dómine, exáudi oratiónem meam.

R. Et clamor meus ad te véniat.

V. Dóminus vobíscum.

R. Et cum spíritu tuo.

Orémus.

Dómine Iesu Christe, qui in Cana Galilaéae ex aqua vinum fecísti, quique es vitis vera, multíplica super nos misericórdiam tuam; et bene ✠ dícere et sancti ✠ ficáre dignéris hanc creatúram vini, ut ubicúmque fusum fúerit, vel aspérsum, divínae id benedictiónis tuae opuléntia repleátur, et sanctificétur: Qui cum Patre, et Spíritu sancto, vivis et regnas Deus, per ómnia saécula saeculórum.

R. Amen.

Deinde mittit in modum crucis vinum in aquam ipsam, dicens:

Commíxtio vini, salis, cíneris et aquae páriter fiat. In nómine Pa ✠ tris, et Fí ✠ lii, et Spíritus ✠ Sancti.

℟. Amen.
℣. Dómine, exáudi oratiónem meam.
℟. Et clamor meus ad te véniat.
℣. Dóminus vobíscum.
℟. Et cum spíritu tuo.

Orémus.

Omnípotens sempitérne Deus, creátor et conservátor humáni géneris, et dator grátiae spirituális, ac largítor aetérnae salútis, emítte Spíritum sanctum tuum super hoc vinum cum aqua, sale et cínere mixtum; ut armátum caeléstis defensióne virtútis, ad consecratiónem huius altáris tui proficiat. Per Dóminum nostrum Iesum Christum Fílium tuum: Qui tecum vivit et regnat in unitáte eiúsdem Spíritus Sancti Deus, per ómnia saécula saeculórum.

℟. Amen.

Postea cum praemissa aqua benedicta facit maltam, seu coementum quod benedicit, dicens:

℣. Dóminus vobíscum.
℟. Et cum spíritu tuo.

Orémus.

Summe Deus, qui summa et média ímaque custódis, qui omnem creatúram intrínsecus ambiéndo conclúdis, sanctí ✠ fica et béne ✠ dic has creatúras calcis et sábuli. Per Christum Dóminum nostrum.

℟. Amen.

Coementum benedictum reservatur et residuum aquae benedictae funditur in sacrarium.

Deinde consecrator, accedens ad altare, signat cum pollice dexterae manus de Chrismate confessionem, id est sepulchrum altaris, a quo ablatae sunt Reliquiae, in quatuor angulis signum crucis, et dicens, dum unamquamque crucem facit:

Conse ✠ crétur, et sancti ✠ ficétur hoc sepúlchrum. In nómine Pa ✠ tris et Fí ✠ lii, et Spíritus ✠ Sancti. Pax huic dómui.

Deinde recondit ibi vasculum cum Reliquiis et aliis in eo inclusis veneranter, atque accipiens lapidem, seu tabulam, qua debet claudi sepulchrum, facit cum pollice crucem de Chrismate subtus in medio ejus, dicens:

Conse ✠ crétur et sancti ✠ ficétur haec tabula (*vel* hic lapis), per istam unctiónem et Dei benedictiónem. In nómine Pa ✠ tris, et Fí ✠ lii, et Spíritus ✠ Sancti. Pax tibi.

Et mox, coemento benedicto adhibito, adiuvante, si opus fuerit, coementario, ponit et coaptat tabulam, seu lapidem, super sepulchrum, claudens illud, et dicit:

Orémus.

Deus, qui ex ómnium cohabitatióne Sanctórum, aetérnum maiestati tuae condis habitáculum, da aedificatióni tuae increménta caeléstia: et praesta; ut quorum hic Relíquias pio amóre compléctimur, eórum semper méritis adiuvémur. Per Christum Dóminum nostrum.

R. Amen.

Tunc, coementario adiuvante, cum eodem coemento firmat ipsam tabulam, seu lapidem, super sepulchrum: deinde ipse facit crucem desuper ex Chrismate cum pollice dexterae manus, dicens:

Signé ✠ tur et sancti ✠ ficétur hoc altáre. In nómine Pa ✠ tris, et Fí ✠ lii, et Spíritus ✠ Sancti. Pax tibi.

Suprascripti ritus seu formulae breviores Consecrationis altarium execratorum concordant cum originalibus approbatis. In fidem, etc.

Ex Secretaria S. Rituum Congregationis, die 9 septembris 1920.

Philippus Di Fava, *S. R. C. Substitutus.*

V.

ROMANA.

PRO S. GABRIELE A VIRGINE PERDOLENTE, CONF.

Die 27 februarii.

VARIANDA ET ADDENDA SEXTAE LECTIONI IN ULTIMA PERIODO.

. . . Eum deínceps, magnis a Deo miráculis illustrátum, Summus Póntifex Pius décimus in beatórum, Benedíctus vero décimus quintus in sanctórum caélitum album inscrípsit.

ELOGIUM MARTYROLOGIO ROMANO INSERENDUM.

Die 27 februarii.

Insulae, in Aprútio, sancti Gabriélis a Vírgine Perdoléntе, Confessóris et Clérici Congregatiónis a Cruce et Passióne Dómini nuncupatae; qui, magnis intra breve vitae spátium méritis et post mortem miráculis clarus, a Benedícto Papa décimo quinto in sanctórum cánonem relátus est.

PRO S. MARGARITA MARIA ALACOQUE, VIRG.

Die 17 octobris.

ULTIMA PERIODUS SEXTAE LECTIONIS ITA VARIANDA ET COMPLENDA.

... Caeléstem eius glóriam mirácula confirmárunt: quibus rite probátis, magna piórum gratulatióne, Margarítam Maríam Summus Póntifex Pius nonus in beatárum, Benedíctus autem décimus quintus in sanctárum Virginum coetum inscrípsit.

ELOGIUM MARTYROLOGIO ROMANO INSERENDUM.

Die 17 octobris.

Paraédii, in dioecési Augustodunénsi, sanctae Margarítae Maríae Alacóque, quae, Ordinem Visitatiónis beátae Maríae Vírginis proféssa, exímiis in devotióne erga sacratíssimum Cor Jesu propagánda et públicо eiúsdem cultu provehéndo méritis excélluit; atque in sanctárum Vírginum album a Benedícto Papa décimo quinto reláta fuit.

PRO S. IOANNA DE ARC, VIRG.

Die 30 maii.

ULTIMA PERIODUS SEXTAE LECTIONIS ITA VARIANDA ET COMPLENDA.

... Postrémo Ioánnam de Arc Summus Póntifex Pius décimus in beatárum, Benedíctus vero décimus quintus in sanctárum Vírginum númerum rétulit.

ELOGIUM MARTYROLOGIO ROMANO INSERENDUM.

Die 30 maii.

Rothómagi, sanctae Ioánnae Arcénsis Vírginis, Puéllae Aurelianénsis appellatae, quae, cum fórtiter pro pátria dimicásset, tandem in hóstium potestátem trádita, iníquo iudício

condemnáta est et igne combústa; atque a Benedícto décimo quinto Pontífice Máximo sanctárum fastis adscrípta.

Sanctissimus Dominus noster Benedictus Papa XV, referente infrascripto Cardinali Sacrae Rituum Congregationi Praefecto, suprascripta additamenta sextae cuique Lectioni historicae in respectivo Officio apponenda de S. Gabriele a Virgine Perdolente, Confessore, de S. Margarita Maria Alacoque, Virgine, ac de S. Ioanna Arcensi, Virgine; itemque de iisdem singulis Caelitibus elogia in Martyrologio Romano respectivis diebus inserenda, ab eadem Sacra Congregatione revisa et disposita, approbavit.

Contrariis non obstantibus quibuscumque. Die 25 iulii 1920.

✠ A. Card. Vico, Ep. Portuen. et S. Rufinae,
S. R. C. Praefectus.

L. * S.

Alexander Verde, *Secretarius.*

VI.

URBIS et ORBIS.

Die 18 iunii.

S. EPHRAEM SYRI, DIACONI, CONF. ET ECCLESIAE DOCTORIS.

Duplex.

Omnia de Communi Doctorum, praeter sequentia.

In I Vesperis.

Ad Magnif. Ant. O Doctor óptime, Ecclésiae sanctae lumen, beáte Ephraem, divínae legis amátor, deprécare pro nobis Fílium Dei.

Oratio.

Deus, qui Ecclésiam tuam beáti Ephraem Conféssoris tui et Doctóris mira eruditióne et praecláris vitae méritis illustráre voluísti: te súpplices exorámus; ut, ipso intercédente, eam advérsus erróris et pravitátis insídias perénni tua virtúte deféndas. Per Dóminum.

Et fit Commemoratio Ss. Marci et Marcelliani Mm., Ant. Istórum est enim. *V.* Laetámini in Dómino.

Oratio.

Praesta, quaésumus, omnípotens Deus: ut qui sanctórum Mártyrum tuórum Marci et Marcelliáni natalítia cólimus; a cunctis malis imminéntibus eórum intercessiónibus liberémur. Per Dóminum.

In 1 Nocturno Lectiones de Scriptura occurrente.

In II Nocturno.

Lectio iv.

Ephraem, natióne Syrus, Nísibi, Mesopotámiae urbe, patre agrícola et idolórum sacerdóte natus, domo expúlsus, adhuc iúvenis ad sanctum Iacóbum epíscopum se cóntulit, a quo baptizátus, brevi ita sanctitáte et doctrína profécit, ut in schola Nísibi florénte magíster fúerit constitútus. Post Iacóbi epíscopi mortem, Nísibi a Persis capta, Edéssam profectus est: ubi primum in monte inter mónachos consédit, deínde, ut plúrimos ad se confluéntes hómines vitáret, vitam duxit eremíticam. Edessénae Ecclésiae diáconus ordinátus, et ob humilitátem sacerdótium recúsans, ómnium virtútum splendóre enítuit, et pietátem et religiónem vera sapiéntiae professióne sibi comparáre satégit. Spem omnem in solo Deo defíxam habens, quaevis humána ac transitória contémnens, divína ac sempitérna assídue concupiscébat.

R. Honéstum.

Lectio v.

Caesaréam Cappadóciae, divíno ductus spíritu, cum petiísset, ipsum ibi os Ecclésiae Basilíum vidit, et utérque mútua consuetúdine opportúnum in modum usus est. Ad innúmeros erróres refelléndos, qui, tunc témporis grassántes, Ecclésiam Dei divexábant, atque ad mystéria Dómini Nostri Iesu Christi sédulo illustránda, plúrimas édidit lucubratiónes, syro sermóne compósitas, et fere omnes in linguam graecam versas; atque, teste sancto Hierónymo, ipse ad tantam venit claritúdinem, ut, post lectiónem Scripturárum, públice in quibúsdam ecclésiis eius scripta recitaréntur.

R. Amávit.

Lectio vj.

Univérsa illíus ópera, tam spléndido doctrínae lúmine referta, effecérunt, ut idem Sanctus, adhuc vivens, tamquam

Ecclésiae Doctor, magno honóre hábitus fúerit. Métrica quoque cántica compósuit in laudem Beatíssimae Vírginis Maríae ac Sanctórum: quam ob causam a Syris Spíritus Sancti cíthara mérito fuit appellátus. In mirífica ac pia devotióne erga eámdem Vírginem Immaculátam primum excélluit. Méritis plenus, Edéssae, in Mesopotámia, décimo quarto caléndas iúlii, decéssit sub Valénte príncipe: eúmque, instántibus plúribus Sanctae Románae Ecclésiae Cardinálibus, Patriárchis, Archiepíscopis, Epíscopis, Abbátibus, et religiósis famíliis, Benedíctus Papa décimus quintus, ex Sacrórum Rítuum Congregatiónis consúlto, universális Ecclésiae Doctórem declarávit.

R. Iste homo.

In III Nocturno.

Léctio sancti Evangélii secúndum Matthaéum.

Cap. 5, 13-19.

Lectio vij.

In illo témpore: Dixit Iesus discípulis suis: Vos estis sal terrae. Quod si sal evanúerit, in quo saliétur? Et réliqua.

Homilía sancti Ephraem Syri, Diáconi.

Sermo de vita et exercitatione monastica.

Praeclárum est bonum inchoáre atque perfícere, et gratum Deo esse et útilem próximo, ipsíque summo ac dulcíssimo rectóri nostro Christo Iesu placére, qui ait: Vos estis sal terrae, et colúmna caelórum. Labor afflictiónis tuae, dilectíssime, tamquam somnus est; porro labóris réquies inenarrábilis atque inaestimábilis. Atténde ergo tibi ipsi sollícite, ne utrúmque páriter amíttas, dum néutrum plene persequéris, praeséntem scílicet sempiternámque laetítiam. Stude pótius perféctam virtútem cónsequi, ornátam atque insignítam ómnibus quae díligit Deus. Hanc si assequáris, numquam irritábis Deum, neque próximum tuum violábis.

R. Iste est.

Lectio viij.

Porro virtus ista, única uniúsque speciéi dícitur, variárum virtútum in se ipsa habens pulchritúdinem. Diadéma régium

absque pretiósis lapídibus candentibúsque margarítis connecti texíque non potest; ita et haec única virtus sine variárum fulgóre virtútum constáre nequit. Est enim profécto simíllima diadémati régio. Nam, ut illi, si lapis unus aut margaríta defúerit, in régio cápite lucére pléniter nequit; ita et haec única virtus, nisi virtútum ceterárum honóre conséritur, perfécta virtus non appellátur. Símilis item est pretiosíssimis épulis, exquisitíssimis condiméntis praeparátis, sed sale caréntibus. Sicut enim pretiósi illi cibi sine sale cómedi néqueunt; ita et ista virtus unifórmis, si variárum virtútum glória et honóre decorétur, absit autem Dei proximíque diléctio, vilis prorsus atque contemptíbilis est.

R. In médio Ecclésiae.

Pro Ss. Marco et Marcelliano Mm.

Lectio ix.

Marcus et Marcelliánus, fratres Román, propter christiánam fidem a Fabiáno duce comprehénsi, ad stípitem allígati sunt, pédibus clavis confíxis. Ad quos cum ita loquerétur iudex: Resipíscite, míseri, et vos ipsos ab his cruciátibus erípite, respondérunt: Numquam tam iucúnde epuláti sumus, quam haec libénter, Iesu Christi causa, perférimus, in cuius amóre nunc fixi esse coépimus. Utinam támdiu nos haec pati sinat, quámdiu hoc corruptíbili corpore vestíti érimus! Qui diem noctémque in torménti divínas laudes canéntes, dénique, telis transfíxi, ad martyrii glóriam pervenérunt. Quorum córpora via Ardeatína sepúlta sunt.

Te Deum laudámus.

Sicubi autem ix Lectio alicuius Officii simplificati non fuerit dicenda, erit sequens.

Lectio ix.

Adépti sunt quidam huiúsmodi virtútem, ipsámque véluti régium diadéma conseréntes, multum ex ea ornaménti cepérunt. Póstmodum vero, vilíssimae rei cuiúslibet grátia, virtútem ádeo illústrem deduxérunt ad níhilum. Alligáta enim est illórum mens terrenárum rerum curis, atque vínculis huiúsmodi praepedíta virtus caelum intráre non pótuit. Vigilánter ítaque, cave, dilécte mi, ne, teípsum his néxibus vínciens, inimíco ad praedam páteas; neque mirábilem illam clarissi-

mámque virtútem amíttas, quam tanto labóre quaesiísti, neque illam prohíbeas caeléstes íngredi iánuas, neque rubóre confúsam ante thálamum státuas, neque capíllo uno humi affígi permíttas. Céterum da illi líberam fidúciam vocémque excélsam, ut exsúltans intróëat thálamum, ac sublími voce sua praémia répetat.

Te Deum laudámus.

Ad Laudes fit Commemoratio Ss. Marci et Marcelliani: Ant. Vestri capílli cápitis. *V.* Exsultábunt sancti.

Vesperae a Capitulo de sequenti, Commemoratio praecedentis ac Ss. Gervasii et Protasii Mm.

Missa In médio Ecclésiae, *praeter Orationem* Deus qui Ecclésiam, *ut in Officio.*

DE S. EPHRAEM DIACONO, CONFESSORE ET ECCLESIAE DOCTORE.

ELOGIUM MARTYROLOGIO ROMANO INSERENDUM.

Die 18 iunii.

Edéssae, in Mesopotámia, sancti Ephraem, Diáconi Edesséni et Confessóris; qui, post multos labóres pro Christi fide suscéptos, doctrína et sanctitáte conspícuus, sub Valénte imperatóre, quiévit in Dómino, et a Benedícto Papa décimo quinto Doctor Ecclésiae universális est declarátus.

Quum nuperrime Litteris Encyclicis *Principi Apostolorum* diei 5 octobris vertentis anni Sanctus Confessor Ephraem, Diaconus Edessenus, Doctor Ecclesiae ab Apostolica Sede declaratus sit, eiusque festum, sub ritu duplici celebrandum, in Kalendario Universalis Ecclesiae die decima octava iunii insertum fuerit; Officium de eodem Sancto Ephraem proprium cum Missa, nec non Elogium Martyrologio Romano inserendum Rmi Dñi Patriarchae Antiochenus Syrorum, Antiochenus Maronitarum et Babylonensis Chaldaeorum supremae sanctioni Sanctissimi Domini Nostri Benedicti Papae XV humiliter subiecerunt. Sanctitas porro Sua, referente infrascripto Cardinali Sacrae Rituum Congregationi Praefecto, suprascriptum Officium cum Missa de Sancto Ephraem, Confessore atque Ecclesiae Doctore, eiusque Elogium Martyrologio Romano ad diem 18 iunii inserendum, ab eodem Sacro Consilio revisum ac dispositum, suprema Auctoritate Sua approbavit: servatis Rubricis.

Contrariis non obstantibus quibuscumque. Die 14 octobris 1920.

✠ A. Card. Vico, Ep. Portuen. et S. Rufinae,
S. R. C. Praefectus.

L. * S.

Alexander Verde, *Secretarius.*

VII.

DUBIUM CIRCA LITANIAS LAURETANAS.

A Sacra Rituum Congregatione expostulatum est: "An attento decreto Sacrae Poenitentiariae Apostolicae (Sectio de Indulgentiis) diei 21 iulii 1919 circa Indulgentias Litaniis Marialibus adnexas, Litaniae Lauretanae cantari possint per trinas invocationes, respondente quartam fideli plebe."

Et Sacra Rituum Congregatio, audito specialis Commissionis suffragio, ita respondendum censuit: "*Affirmative* seu Litaniae Lauretanae cantari possunt per trinas invocationes cum singulis respectivis *ora pro nobis*, populo quartam invocationem cum respectivo *ora pro nobis* respondente."

Atque ita rescripsit ac declaravit. Die 15 octobris 1920.

✠ A. Card. Vico, Ep. Portuen. et S. Rufinae,
S. R. C. Praefectus.

L. * S.

Alexander Verde, *Secretarius.*

ROMAN CURIA.

Pontifical Appointments.

22 August: Monsignor John H. O'Neill, and Monsignor Francis W. Howard, both of the Diocese of Columbus, Ohio, made Domestic Prelates of His Holiness.

7 October: Monsignor John Turner, of the Diocese of Dunkeld, and Monsignor John Ritchie, of the Archdiocese of Glasgow, made Protonotaries Apostolic *ad instar participantium.*

23 October: Monsignor F. C. Kolbe, of the Prefecture Apostolic of Northern Transvaal, made Private Chamberlain supernumerary of his Holiness.

Studies and Conferences.

Questions, the discussion of which is for the information of the general reader of the Department of Studies and Conferences, are answered in the order in which they reach us. The Editor cannot engage to reply to inquiries by private letter.

OUR ANALECTA.

The Roman documents for the month are:

S. CONGREGATION OF RITES publishes (1) a decree announcing the typical edition of the *Memoriale Rituum*; (2) a decree on the typical edition of the Roman Missal; (3) gives the rite or short form of consecration of an immovable altar that has lost its consecration (Canon 1200, § 1); (4) also rite or short form for the consecration of altars mentioned in § 2, NN. 1 and 2 of the same Canon; (5) variations and additions to Sixth Lesson for St. Gabriel (27 February), and St. Margaret Mary (17 October); and St. Joan of Arc (30 May); (6) office of St. Ephrem the Syrian, Deacon, Confessor and pronounced Doctor of the Church by Apostolic Letter, 5 Oct., 1920; (7) answers a question regarding the Litany of Loreto.

ROMAN CURIA announces officially some recent pontifical appointments.

THE MOSAIC AUTHORSHIP OF THE PENTATEUCH.

Qu. Recent journals have printed the following: "The Holy Office was asked whether the teaching regarding the authenticity of the Mosaic Pentateuch found in fasc. XV, 1919, of the *Dictionnaire Apologétique de la Foi Catholique,* under the title 'Moise et Josué', can be safely taught as Catholic doctrine? The answer was Negative" (23 April, 1920).

Would you kindly inform your readers what is the precise doctrine censured in the above article?

N. SEMMLER. O.M.CAP.

Resp. In 1906 (27 June) the Pontifical Commission on Biblical Studies issued a decree defining the Catholic position regarding the authorship of the Pentateuch, which embodied the following statements:

1. The arguments advanced by modern criticism which denies the Mosaic authorship of the Pentateuch are not sufficiently logical and cogent to overturn the belief in a constant tradition of the Jewish and Christian Churches to the contrary.

2. The acceptance of the Mosaic authorship of the Pentateuch as understood by Catholic authority does not however exclude the hypothesis that Moses made use of existing written documents and oral tradition in the composition of his work under the divine inspiration.

3. Moreover, the Catholic plea for the Mosaic authorship of the Pentateuch does not exclude the admission of certain modifications of the original text, undertaken by later writers for the purpose of adapting the Mosaic legislation to new conditions; nor does it exclude the admission that textual errors may have crept in, due to copyists and translators. These do not, however, affect the integrity of the truth which God intended to convey in the inspired writings, especially since the Church is capable of correcting such errors and maintaining the true teaching of the original as a living and divinely guarded interpreter of the Bible.

The writer in the *Dictionnaire Apologétique* interpreted point two to mean that we are at liberty to accept the so-called theory of "Documentary Composition" which is maintained by modern critics, and which defends the existence of independent documents commonly designated by the letters "J" (Jahwist), "E" (Elohist), "D" (Deuteronomic) and "P" (Priest Code). These are supposed to have been collected under one name, whilst derived from different independent sources. The critics rest their contention on the difference of style, the repetition of parts, etc., in the present Mosaic account. Catholic exegetes explain these differences by the fact that the writings of Moses have been reëdited and variously adapted without prejudice to their material integrity and inspired character.

SHOULD WE HAVE SUNDAY BIBLE CLASSES?

To the Editor, THE ECCLESIASTICAL REVIEW.

The Bible has always been the one book which Christians have read and esteemed above all others. Even now it is being

issued in ever increasing numbers. Still we cannot say with certitude and truthfulness that the reading of the Scriptures is more assiduously cultivated at the present time than in generations past.

The opinion that our non-Catholic brethren are great Bible readers is prevalent. If you ask your non-Catholic friends and acquaintances whether "Bible Reading" is practised in their households, they will frankly admit that it is not customary any more. But they will dilate and expatiate upon the incidents that happened when their parents assembled the members of the family to read a chapter of the "Good Book".

Further, when on your rounds as a census-taker you inquire from your own flock whether the family has a Bible, you will no doubt be shown a large, heavy, gilt-edged tome, prominently displayed upon a centre table. If you ask them whether they ever read it, the answer usually given will be: "No, Father". If you are persistent and pursue your inquiries, you will be told that it is opened as often as a birth, a marriage, or a death occurs in the family, and then only, to inscribe upon the pages inserted for that purpose the vital statistics, or mortuary record, necessary to properly chronicle the event.

Now the Catholic Church has demonstrated that the study of religion must form an integral part of the curriculum of our schools. It is the *raison d'être* for the immense burden that our Catholic people are shouldering. The vision of our early prelates and priests seems to have been inspirational, for none of us would do without our schools, and our constant endeavor is to perfect them in order that our children may be models in both religious and secular learning. As the twig is bent, so the tree inclines, is an adage that has found confirmation in the lives of millions. We seem to sense the necessity of Biblical lore by placing in the hands of our children Bible Stories and Bible Histories. Why should not the Bible itself be a part of the curriculum, so that the reading of it may once more become popular among us? Pope Pius VI in a letter formerly prefixed to all Catholic Bibles urges that "the faithful should be incited to the reading of the Holy Scriptures." Pope Leo XIII in 1898 granted an indulgence of 300 days to all the faithful who devote a quarter of an hour daily to the reading of the Scriptures, and a plenary indulgence

at the end of the month, if the usual conditions are observed. Here is a spiritual treasury open for every one. Further, St. Gregory says: "Holy Scripture is God's letter to His creatures. It is the Scripture that contains the faith. All theological science takes its beginning from the Holy Scriptures. All moral teaching and all the discipline of a virtuous life are found therein. All the story of God and His wondrous love, of creation, of redemption and of sanctification is read in the pages of the two testaments."

"A sower went out to sow his seed. The seed is the word of God." In the Scriptures we see how in the morning of the human race God condescended to hold intimate converse with His children in the garden of Eden, giving to them the original revelations concerning Himself and the future life of bliss for them. Later we read about the fall, the promise of a Redeemer, the trials of Abraham, the father of the chosen people. Throughout the ages God inspired the prophets to revive in His erring children the hope of a Saviour, unmistakably designating the place, time and person of the Messiah. The faithfulness as well as the inconstancy of that favored race is pictured in the sacred pages; the rewards and the punishments meted out to them form a picture of lights and shadows that should be an inspiration and a warning to our own people.

In the noonday, when the human race was overshadowed with the dark clouds of superstition and moral degradation, when even His favored race were vassals of an alien king, as Jehovah had foretold, that the scepter would depart from Juda, came the "Splendor of the Father" into the world, to enkindle anew the spark of love. The simple, yet strangely gripping account of His entry into this world of misery, as related by the evangelists, thrills the Christian at each recurring anniversary. The narrative of His childhood in an obscure village of Galilee, His appearance in the temple as a boy, astonishing the doctors of the law with His answers and queries, and the striking lesson of obedience to Mary and Joseph, are incidents that contain vital lessons for all of us. His active life is replete with lessons to be gleaned by each individual. Then one reads of that wonderful Sermon on the Mount; of the parables, in which our Lord takes the events of the day,

things that can readily be grasped by them—as when He calls their attention to the sower over in the field beyond them—of the miracles that attest His divinity; of the sympathy and love extended to the poor, the despised, the crippled, the outcast and the public sinner.

And we who are living in the evening of the day, many centuries removed from the active life of our Lord, surrounded and menaced by the black clouds of infidelity, of socialism, of anarchy, of domestic and labor difficulties, look up to the life of the Son of man to guide us in the way that will lead to peace and contentment. The principles that must direct us were spoken by those sacred lips. The trials that beset us must be confidently encountered, and, when it seems that they will engulf us, He is ever near, even though He may seem to be, to quote the sacred words, sleeping: "Ipse vero dormiebat." And when the winds of human passions increase to such violence and velocity that we, as individuals or as a nation, forsake our puny human efforts and cry out from the bottom of our hearts for the aid of the Lord, He will still the winds and waves of antagonistic fury and chide us with the gentle rebuke: "Quid timidi estis, modicae fidei?"

Wonderful are the lessons of confidence in the Lord which the Scriptures contain. We priests, when called upon by our flock, lovingly quote the words of our Lord to strengthen their faith, to buoy up the hope of the despondent and to pour the oil of sympathy upon the troubled soul when the hand of the Lord seems to fall heavily upon it.

As we find spiritual food in the Sacred Scriptures, should we not try to induce our people to make more use of this, the greatest book? And as our exhortations, and the granting of indulgences have not had the effect, cannot we devise plans to accomplish this end? Why should we not introduce Bible reading in our Sunday schools? It would enhance the abstruse instructions given in the catechetical classes during the week with the clear examples contained in Holy Writ. To take an example. In the catechism the children learn about God and His attributes, that He is all powerful, all good. But the study of this is a mere feat of the memory; and even if you dilate about the power manifested in the creation of the world, or that God gave His own Son to the world, it will not be of

lasting interest to them. But if you would have them turn to the sixth chapter of the Gospel of St. John and have them *read* about the multiplication of the loaves and fishes, and His goodness to the people in that same miracle, and how He provides for even their bodily nourishment, how He gave further proof of His omnipotent power in walking upon the waters, and how that greater food of which we partake daily was promised to all generations, then the words of the catechism begin to have life and they will impress themselves indelibly upon the delicate brain of the child. Thus you would introduce the book, without increasing the pressure of new courses in our already overcrowded curriculum.

After all, the catechism is a compendium. The lessons of the Bible have been compressed to such a degree that it is necessary for its comprehension to give diffuse explanations. But this is matter that is within our reach in the Scriptures, in all its settings. It presents a complete picture upon which we cannot improve.

The Sunday Bible class would also bring home to the people that there are many more beautiful lessons in the Scriptures than the mere fifty-two that are read on the Sundays of the year. There need not be given a very deep or abstruse interpretation of the Scriptures to children. But by accustoming them to read the Bible when in the seventh and eighth grades and by inviting the people to attend these instructions, the seed for much Bible reading can be sown.

It also has a practical aspect, for no matter what we may personally think of our Protestant neighbors and their foolish idea that "a Catholic is not allowed to read the Bible," the impression exists. And there is nothing that will eradicate it sooner than to let them see Catholics carrying a Bible to church. Our lay people themselves will soon spread the idea. They will challenge those making the assertion, to come to the church and there convince themselves. Along this line we might also recommend the practice of quoting from the Bible by actually reading the text from the Sacred Book. It demands that a sermon be studied and that the Scripture texts be carefully marked, so that one can readily refer to them without loss of time. In our country or small city parishes we generally find some Protestants at every service. If these

are convinced about the falsity of the accusation that the Bible is forbidden, it will also create a doubt in their minds about other false charges against the Church.

Every daily paper in the country, from the big metropolitan with its hundreds of thousands of subscribers, to the little four page daily published in our county seats, carries a page of church advertisements, either on Saturday evening or Sunday morning. We notice the elaborate "ad." of the Protestant churches, giving the number of services for young and old and the subjects of sermons that will be preached at the different services. Here again we have an opportunity to combat that nonsensical idea about Bible reading. What would be of more practical worth than to announce that at the Masses for Pentecost, for example, the Epistle would be taken from the second chapter of the Acts 1-14 and the Gospel read at the Mass from St. John 14: 23-31? We are not alive to the public opportunities offered us to emphasize the doctrines and practices of the Church.

We have been appointed by the rulers of the Church to direct, in the way of salvation, the souls intrusted to us. If the Church in past ages, when reading was not a generally known art, did not spare expense to present to the faithful the teachings of the Sacred Scriptures, carved in stone, painted on walls, and pictured in the magnificent stained glass of medieval churches, then we the pastors of the present time must use every mode of persuasion to induce the reading public to turn its appetite to the food and treasures contained in the Sacred Scriptures, for these are of paramount importance.

F. J. JANSEN.

Elkhart, Indiana.

RURAL PARISH CHOIRS AND THE CHANT.

To the Editor, THE ECCLESIASTICAL REVIEW.

In the August issue of the ECCLESIASTICAL REVIEW there was published an excellent article dealing with the "Reform of Church Music". The writer of the article urged all to make up their minds to divorce the operatic and non-liturgical masses from the choir loft and to inaugurate the singing of the chant, thereby conforming to the letter and spirit of the

liturgical laws. The article, which so ably urged the "preservation of the liturgical spirit in the chant", thus revoicing the work prescribed by Pope Pius X, was written for all Catholic choirs in general. But since the make-up, that is to say, the musical composite—if such we can call it—of our rural choirs, and the problems confronting them, are different and more magnified than those affecting the city choirs, I take occasion to point out the many difficulties which the singing of the chant would overcome in the rural choirs in particular. We will consider, not only the make-up of the rural choir, but also the musical tendencies and musical driftings of the average rural choir, with the consequent and often exasperating problems—on account of all of which the problem of a good choir has always been the thorn in the side of the average rural pastor.

Yes, in the vast majority of our rural parishes the matter of a good and dependable choir is a vexing and troublesome problem. Generally speaking, there are comparatively few rural parishes that may boast of a good choir. In fact a good choir is the unusual, a poor choir the usual thing. The rural pastor who enjoys the help of a good choir knows that he is blessed, that he is one among a fortunate few. The reasons why most rural parishes are struggling along wth merely the ghost of a choir are many.

For one thing, the number of parishoners do not approach the one thousand mark, as is the case in city parishes. Indeed, four or five hundred souls is the high tide for most of the rural parishes. Now, the smaller the parish, the less of raw material for a choir. Nor is this raw material leavened by the healthy ambitions of individuals striving for better and greater proficiency in the art of singing. The average rural parishoner, unlike our city folk, is more intent upon the daily tasks to be performed. Farm life makes great demands upon our people, and village life, often enough too sluggish, is not peppered with spices; and the idea of taking vocal lessons is rather nebulous. We have, then, as a rule, not much material for a choir in rural parishes and this lack of quantity is by no means offset by an abundance of sterling quality.

Unfortunately, these few and unskilled singers so very often make the sad mistake of choosing difficult masses. Instead of

learning well a simple, melodious mass, they attack, with much gusto and loudness, a difficult four-voice mass. Perhaps the neighboring parish choir sings Leonard's mass in B-flat and this feat is not suffered to pass unchallenged. In many cases the pastor is at fault in not checking the operatic and blunt musical instincts of his choir. He should not permit a choir to waste its time and energy in rehearsing a mass whose artistic and difficult compositional nature is out of all proportion to the relatively crude and unskilled make-up of the choir. We know that many a pastor keeps at arm's length from the choir. He considers any work that he might do along that line as a burden and, having already his share of burdens, he takes no active part in the building of his choir. Others, perhaps, are not sufficiently interested or they fear to meddle lest in doing so they upset the temperament of the choir—which, unfortunately, is often "techy"—by suggestions not in harmony with the choir as a whole. There is the saying, "Rather any old choir than no choir at all". But we doubt the wisdom of this philosophy. To our mind, such a choir is as bad as, if not actually worse than no choir at all. The singing of the mass is an essential feature in the solemn celebration of the divine Sacrifice and, consequently, great efforts ought to be made by the pastor to help build a choir, by advice or otherwise, that shall eventually be a credit to the pastor and parish, an instrument of edification and an incentive to the spirit of devotion in the congregational body. A poor, rasping, stumbling, fumbling choir causes a great deal of annoyance to the congregation and lessens or disturbs the spirit of devotion. A good choir, on the contrary, adds appreciably to the general color and sublimity of the Sacrifice and goes a long way toward increasing the general atmosphere of piety and devotion. Better no choir than one which makes a wreck of some master's work. Better a Low Mass than a High Mass burdened with the thunder of a choir hopelessly entangled in an artistic musical web and bewildered by a labyrinth of difficult notes.

If the simple one-voice mass is not desirable by ambitious songsters, then indeed a two-voice mass ought to be the limit. Where you have a choir that is reaching out for glory and great musical heights, you are confronted by the often insurmountable difficulty of finding voices capable of singing the

various tenor and bass parts. And yet, anxious to render Millard's mass in G, a rural parish choir will often close its eyes to all the laws and consequent demands of range and set to work rehearsing with a tenor that trembles and cracks continuously and a bass that coughs and sputters at the "Incarnatus Est".

Even if it were not the duty to inaugurate the chant, a four-voice mass should not be allowed where the quality and ability of the choir is poor. In most rural choirs the quality of the voices does not warrant the rendition of a difficult four-voice mass, or, if the quality of the voices is not so poor, there remains the common lack of musical ability begotten only through training. All this is not intended as a slur against our rural choirs, for the fact is that, if properly guided and trained, our rural choirs, whose members are invariably willing to practise and to learn, might become good choirs. But again we repeat —if left to themselves they become overwhelmingly burdened with the difficulties of their own choosing—classical or operatic masses. They endeavor invariably to sing masses that are beyond their ability and as a result they are swamped by the heavy music and they sputter hopelessly betwixt a full note and a sixteenth rest.

Also, we add that one of the chief causes of the frequent choir disturbances is the matter of solos. Every member of the choir wishes to sing a solo and, when one or the other is slighted, a rupture in the choir's harmony is the result. The writer was called upon to reorganize a choir that had been wrecked because of the direful results of a wild scramble for solo parts by individual members. A simple mass was chosen and all solo parts were eliminated. In this manner progress was made.

We see, then, that there are many obstacles in the path that leads to a good choir, in rural parishes more so than in city parishes, for there one finds a greater abundance of raw material and also better talent. There is a remedy for it all —the chant. This eliminates the wild search for tenor and bass singers, it does away with overtaxing the ability of the choir, removes the disturbing element of solos, and puts an end to the singing of a Gloria or a Credo that is well nigh interminable. How often rural choirs, in copying the more

cosmopolitan choirs, render masses that are replete with repetitions and that end with the thunder of twenty Amens! Then again, in rural parishes the singing of the chant would greatly simplify the matter of always having a sufficient number of choir members present to sing a complicated mass. Six or eight voices could readily sing the chant, while many more are necessary for a four-voice mass—if the tenor or bass voices were missing, the singing of such a mass would approach the heroic.

There is nothing more simple than the chant. Also, there is nothing more beautiful than the chant. It is the *ideal* church music. To inaugurate the chant in the rural parishes, therefore, is the logical thing to do in order to have success. It removes the obstacles and difficulties, to say nothing of the fact that it is just this church music which the Church desires to be sung. Yes, the inauguration of the chant in rural parishes will tend to make secure the future of the choir. It calls for no immensity of voice range and can be quite readily learned by the younger element of the parish. Perhaps some will say that the learning of the rhythm, so necessary in the singing of the chant, is a highly doubtful task for the rural choir, or congregation. Let us not stop to quibble but do the best we can under the conditions and circumstances, which, we add in passing, are neither of our choosing nor making.

Let us be "assured that it is possible" to inaugurate the chant. Perseverance and continual practise will bring results in good time. The Gregorian chant has been transposed into modern notation and it is not a puzzle to the rural organist. In conclusion, we repeat, the chant is the hope of rural choirs now drifting about on the choppy waters of operatic compositions. Educate the choir to the chant and you lay the foundations of a lasting choir and one that will, certainly in time, render the chant quite well. It is the liturgical music, moreover, not only the means of rescuing rural choirs from difficulties. It is not an innovation, as the writer of "The Reform in Church Music" writes. "It is simply a restoration of a neglected practice, a reassertion of a perpetual liturgical principle which regulates the chant of the Church as a form of prayer." But, aside from this, the inauguration of the chant in rural parishes will appeal most to those who, giving the

matter thought, understand that it is a sure if slow cure for the ills afflicting the musical soul of so many of our rural parishes.

WILLIAM SCHAEFERS.

Newton, Kansas.

THE HYMNS "HOLY GOD" AND "GOD OF MIGHT".

Qu. I am enclosing copy of a hymn "God of Might" which we sing in our church; and a copy of "Holy God" which is sung in the neighboring churches and at the Holy Name rally. We like the words and melody of "God of Might" better than the other. Would you say which is preferable or approved or authorized, as it would be desirable to have uniformity? F. A. K.

Resp. The hymn, "God of might, we sing Thy praise", is such a rarity in our hymnals that its text, given in a leaflet enclosed in our correspondent's letter, may well be reproduced here:

God of might, we sing Thy praise;
Lord, we hail Thy kingly power;
Trembling earth Thy will obeys,
Highest Angel, lowest flower:
Birth and death of fleeting time
Limit not Thy life sublime.

Angel armies ever sing,
Cherub fingers sweep the lyre:
Glory to the deathless King,
Hymns the burning seraph choir;
Ceaseless voices say again:
Holy God, forever reign.

Father, to Thy name divine
Sacred incense daily rises
From each consecrated shrine;
Fervent prayers and sacrifices
Mount majestic to Thy Son,
God with Thee in essence One.

It is clear that the hymn follows the trend of thought in "Holy God, we praise Thy name". The hymns are rivals for popular support. Our correspondent declares that his

congregation prefers both the words and the tune of "God of might" to those of "Holy God".

Doubtless the "God of might", which has appeared in various forms with appropriate authorization, may be considered sufficiently "approved", both as to words and as to melody. If, however, we estimate the suffrage of hymnal editors, the "Holy God", in its words and its traditional tune, is "preferred" by a very large majority.

The question of this preference is not a matter of individual taste. Taste has its immemorial privileges and its sanctions in the proverbs of every civilized people. Our correspondent, recognizing this fact, places the question at issue on the proper basis of a most desirable uniformity of practice.

Considering the matter in the light of this desirable uniformity, we find that "Holy God" already holds the field against its competitor. The hymnals give it, as a paraphrase of the *Te Deum*, almost unanimously, to the exclusion of the "God of might".

The great argument in favor of uniformity is that because of it everybody who attends any public and general celebration, no matter from what parish or locality he may come, is enabled to sing a common hymn of praise to God. No matter how much preferable some other hymn may be in respect of its words or its tune, whether from a literary or a hymnodal standpoint, the great gain of uniformity must decide the choice of a hymn to be sung.

Objection may be made here that the "Holy God" has long since lacked uniformity in its singing. The words are not always correctly printed, and there are many variations in the tune.

This objection was well-founded in respect of the words. In the first stanza, the last word of the last line was often wrong, "name" being substituted for "reign". In the second stanza, "singing" was often substituted for "raising". The errors were frequent and widespread. The most recently printed hymnals (with the exception of the *St. Basil's Hymnal*, which, even in its revised edition of 1918, retains the errors) have corrected these faults.

Meanwhile, however, the "God of might" has not escaped variation. It is even more open to the objection of lack of

uniformity. Something exceedingly like it appears in the *New Hymn-Book for Church and School* (Benziger Brothers, 1917, page 42):

Mighty God, we sing Thy praise;
Homage to Thy power is given,
All the earth Thy will obeys,
Wondrous are the works of Heaven.
As Thou wert before all time,
So Thou dwellest forever sublime!

Hark, the voice of angel throng,
Cherubim and Seraphim,
Praising Thee in endless song,
Honoring Thee in mighty hymn.
Heaven and earth to Thee shall bow;
Holy, holy, Lord art Thou!

Something like it appears, again, in the collection of hymns found in *St. Rita's Treasury* (Pustet, 1913, page 255):

Mighty God, we worship Thee,
Lord, we praise Thy kingly power!
Bowing low with homage free,
At Thy voice all earth doth cower:
Infinite Thy vast domain,
Everlasting is Thy reign.

Hark! The Angels' proud acclaim
Through the halls of Heaven ringing;
For the honor of Thy name
Bright and happy choirs singing,
Hailing Thee with one accord:
Holy, holy, holy Lord!

Immediately following this hymn in the same collection, is the hymn "Holy God". The singer may take his choice of the rivals.

Turning next from the words of the "Holy God" to the tune, we find the variations of melody very striking, and such as to offer not a little confusion when people of different parishes or localities attempt to sing this hymn. That is almost inevitable in the case of any popular tune. Mr. Sonneck collected many variations of the "Star-spangled Banner", for

instance; and the traditional tune of "Holy God" dates back to Vienna of a century and a half ago, and is very popular. We might well expect variations to creep in. Perhaps with a view to correcting this obvious evil, the Rev. L. Bonvin, S.J., following the example set by Roesler's *Psallite* (St. Louis, Herder), gave two tunes for the hymn in each of his hymnals, the *Hosanna* (Herder, 1910, Nos. 77 and 78) and the *Sursum Corda* (Herder, 1911: No. 39 having the traditional tune set to the German "Groszer Gott, wir loben dich"; No. 123, the other tune assigned to "Holy God, we praise Thy name"). We judge that the alternative tune was little used, for in his *Cantemus Domino* (Herder, 1912, No. 28) only the traditional melody is given to the "Holy God". This is what we should naturally expect, since the life of a hymn very largely depends on its tune; and the traditional melody of "Holy God" is exceedingly popular, not alone amongst Catholics (who justly claim its authorship) but even amongst our separated brethren, who have set it to many different hymns.

Setting up a rival hymn with a totally different melody will not serve the purpose of uniformity. "Holy God" has had predecessors and followers, and has vanquished them all. Some of our older hymnals gave a better rhythmized form of Dryden's sonorous translation of the *Te Deum* ("Thee, Sovereign God! our grateful accents praise") in the hymn, "Thee, Sovereign God, we grateful praise". Dryden's words are given, with two different melodies, in Hoerner's *Manual of Catholic Melodies* (Baltimore, 1843). A new translation is given in Hacker's *Catholic Hymnal* (New York, 1920, page 300: "Almighty Lord, Thy praise we sing") while the "Holy God" is given, with its traditional tune, in the same volume (page 305). It seems, then, that we cannot, even if we would, get away from Father Walworth's virile words and the popular Vienna tune to which they are set.

The highly desirable uniformity in the traditional tune might be gained if the Episcopate of America should, after the fashion set by the Bishops of England and Wales, issue an authoritative, although not an obligatory, hymnal for our dioceses.

H. T. HENRY.

CHANTS IN THE VERNACULAR AT LOW MASS.

Qu. In *Catholic Church Music* by R. R. Terry, on page 27, is quoted a decision by the S. Congregation of Rites (3880 Bisarchien.—Sardinia) as follows: "Again the question as to whether hymns in the vernacular in honor of the feast or mystery are to be permitted during Mass. The answer is: 'In Low Mass—*yes,* with the permission of the bishop. In the High Mass or chanted Mass—*no*" (31 January, 1896). What I would like to know is whether it is necessary at present to have the Ordinary's permission to sing hymns in the vernacular at Low Mass. J. O.

Resp. The decision above referred to is correctly quoted. But in order to interpret its obligation it is necessary to consider it in harmony with its context. That context shows it to be a ruling applicable in a particular case. The parish priest of Ozieri, a town in Sardinia, obtains the bishop's permission to ask the S. Congregation whether he may resume a custom of long standing, but abolished for some years past, of having chants in the vernacular at Low Mass in honor of the saint or mystery which is being celebrated. The exact words are: "An in eadem parochiali ecclesia a fidelibus intra Missam cani possint juxta antiquum morem, a nonnullis annis interruptum, preces vel hymni lingua vernacula compositi in honorem Sancti vel Mysterii cujus festum agitur?" It is evidently an exceptional case, in which the parish priest asks permission, with the consent of his Ordinary, to resume a custom, ordinarily lawful in the sense that there is no liturgical regulation forbidding it, or even praiseworthy because fitting and devotional. The bishop assuredly requires no extraordinary faculties to permit such custom. But this lawful or praiseworthy custom was broken off, and in a noteworthy manner, for a number of years. Evidently there had been some abuse either in the quality of hymns chanted or in the manner of the chanting which caused the custom to cease and of which the episcopal authority was obliged to take note. We can readily imagine such a contingency if we recall what is the quality of hymns occasionally sung at low masses of requiem or marriage, or the patriotic expressions of thanksgiving services by choir members who have not been trained to a proper appreciation of what befits Catholic ritual. In the case men-

tioned, the bishop is evidently reluctant to allow a resumption of the old practice on his own responsibility. But he allows the case to be referred to the S. Congregation, knowing that the traditional wisdom of the organs of the Church will find a way to safeguard the resumption of the practice against the old abuse. Accordingly the S. Congregation decides that the practice may be resumed *with the permission of the Ordinary*, making the latter at the same time aware of his responsibility in the case.

For the rest, there is no law or decree preventing the singing of suitable hymns in the vernacular during Low Mass. Hence, in ordinary circumstances, no permission need be asked from the bishop.

THE CATHOLIC BOOK OF COMMON PRAYER.

To the Editor, THE ECCLESIASTICAL REVIEW.

"Sacerdos Peoriensis" has an interesting article in your October number, "A Catholic Book of Common Prayer". At one time, when I was young, I was a most enthusiastic advocate of his idea. I made many efforts to introduce the liturgy of the Church among the laity. At my own expense, I distributed copies of the Missal translated into English among those who were attending daily Mass. I secured copies of the "Little Office of the Blessed Virgin" and gave them to the more intelligent members of our Sodality. It was not long before I found that these books did not appeal to our people. The Manual of Prayers as a popular prayer book is a failure, notwithstanding the high ecclesiastical approbation and the extensive advertising. It is an excellent book for converts, but does not appeal to the ordinary Catholic. At least, this is my experience. The immense sale and general popularity of Father Lasance's Prayer Books are evidences that the Catholic public among the laity want such books of devotion and the "Sacerdos Peoriensis" is mistaken when he says that sentimental and oftentimes maudlin prayers appeal to no one. I venture to say that a book modeled on the Manual of Prayers will not be acceptable to the general Catholic laity, notwithstanding the fact that such a thing is most desirable. It is to be regretted that the spirit of the Catholic liturgy is not more

popular among our people. Even in our ecclesiastical seminaries and religious communities, the same condition prevails to some extent. Take the morning and evening prayers as an example. Instead of the wonderful orderly and majestic prayers of the Church in her liturgy of Prime and Complin, sentimental and maudlin prayers without order are used by our seminarians. This goes to show that the spirit of popular devotion has changed from former ages in the Church.

It would be interesting and beneficial to read more contributions on this important subject. The ideas of "Sacerdos Peoriensis" are very good, but how are we to help our people to have a better knowledge of the glorious prayers from the Missal and the Breviary, when the tide of popular devotion is against us?

SENEX.

REMARRIAGE OF PERSONS RECENTLY BAPTIZED.

I.

Qu. I have had an argument about a matrimonial case which I would like to submit to the ECCLESIASTICAL REVIEW. The case is this: "A", a non-baptized person, marries "B", doubtful whether baptized or non-baptized. "B" divorces "A" and marries again. "A" in the course of time takes instruction and is baptized in the Catholic Church. "A" desires to marry "C", a Catholic. Supposing nobody could be found to swear to the baptism of "B" and the church of "B's" attendance burned together with the records. It would then be impossible to prove either "disparitas cultus" or the natural marriage between "A" and "B". Would there be a canonical way in which "A" could be declared free to marry "C", there being no other impediments whatever between "A" and "C"?

II.

Qu. Will you kindly inform me if the party in the following case can be married, and what is the requisite procedure?

Mary, unbaptized, was married to John, a Protestant, before a minister in 1913. He abused her and finally deserted her. Now she has been baptized; has got an absolute divorce, and wishes to marry a Catholic.

Resp. Cases of this nature are to be decided not by the pastor or confessor, but by the ecclesiastical tribunals, which

will demand further data than are submitted by our correspondents. Since the marriages actually contracted in both instances antedated the operation of the Code, their validity or invalidity is to be determined in the light of previous legislation. The principles governing such unions have been but recently discussed in the ECCLESIASTICAL REVIEW (Vol. LXII, pp. 562 ff.).

As far as we can judge from the given data, the contemplated marriage will be permitted, if only it can be proved that A. and Mary had certainly not been baptized. Provided the fact of their non-baptism can be thus established, it matters little for practical purposes whether their former marriage was valid or not. Could evidence be furnished to prove its invalidity, the course would be clear. Mere statements, such as are offered by our correspondents, do not supply the necessary evidence to pronounce in favor of invalidity. Perhaps it may be quite impossible to secure conclusive evidence. Let us, therefore, suppose that the marriage was valid. The reason for validity would then be based on the non-baptism of both parties to the contract. Assuming that it was valid, the subsequent baptism of one of the parties entitles such a one to remarry by virtue of the Pauline Privilege after unsuccessfully making the necessary interpellations, or obtaining the requisite dispensation from the Holy See (Can. 1121-1123).

REMARRIAGE BEFORE A CIVIL MAGISTRATE.

Qu. A Catholic lady married a non-Catholic. The required dispensation was granted and the ceremony performed according to the rite of the Church for mixed marriages; so there is no question about the validity of the marriage. The couple lived together apparently happy for some time and a child was born to them. But dissensions rose and after three years they were separated by legal divorce without consultation of ecclesiastical authority. Two years later they were again reconciled and wished to live together. Instead of going to the pastor to have the matter attended to so that the marriage would be recorded in court according to law, they went to another city, obtained a license, and were remarried by a civil magistrate. Did she incur excommunication, and is she to be treated as one that attempts marriage without the presence of a priest? Or, since they were really married, is the act to be considered as a merely legal act and nothing further to be done about it?

This has been discussed with several of the neighboring pastors and both views are held. What manner of procedure is to be followed in the case?

Resp. According to the Third Plenary Council of Baltimore (n. 124) excommunication reserved to the Ordinary is incurred *ipso facto* by those who dare to attempt marriage ("matrimonium ausi fuerint attentare") after obtaining a civil divorce. Although not contained in the Code, this penalty is still in force, because it is *praeter*, not *contra jus*. A study of the terminology employed will establish the following conclusions: 1. The clause "ausi fuerint" shows that ignorance either of the law or merely of the censure, provided such ignorance is not affected, will excuse one from the excommunication (Can. 2229, § 2). 2. It is obvious, likewise, from the phrase "matrimonium attentare" that the penalty affects married people only who essay a second matrimonial alliance while disqualified by the impediment of bond (*ligamen*). This interpretation is further substantiated by the fact that some diocesan statutes in incorporating this provision, have added the words "conjuge superstite". Consequently, the law does not apply v. g.: (a) If the former marriage had been invalid; (b) should the marriage, even though invalid, take place after the divorced partner has died; (c) were one to remarry civilly the same partner after divorce. In none of these instances is there question of marriage *conjuge superstite*. The additional consideration that the ceremony was performed before a civil official does not alter the complexion of the case. Neither the Code nor the Baltimore Councils decree *censure* against those who thus transgress the law of the Church. Since no mention is made of a diocesan penal law, we presume that none such exists.

We shall go a step further and assume that the ceremony had been witnessed by a non-Catholic clergyman since Pentecost, 1918. Marriage contracted before a non-Catholic minister, previous to this date, comes under the law of the *Apostolicae Sedis* (art. 1, n. 1) of Pius X and the Third Plenary Council of Baltimore (n. 127). Not even then, in our opinion, would the censure have been incurred. The legislation dealing with a contingency of this nature is thus enunciated by

Canon 2319, § 1, 1°: Catholics who enter marriage in the presence of a non-Catholic minister contrary to Canon 1063, § 1, are subject to excommunication *latae sententiae* reserved to the *Ordinary*. Now, Canon 1063, § 1 forbids a couple, even when a dispensation has been obtained from the impediment of mixed religion, to appear also either personally or by proxy before a non-Catholic minister as minister (*uti sacris addictum*) either to give or renew consent. In explanation, we may add that the acts specifically prohibited are the giving and renewal or ratification of matrimonial consent in the technical sense, whether valid or invalid. Again, the penalty is incurred only when the ceremony is regarded as a religious ceremony. This appears from the text of the Canon cited, *uti sacris addictum*. Thus, no penalty would be incurred in those places where the civil law made appearance compulsory before a non-Catholic minister as a civil official. But here in the United States, where no such obligation exists, the presence of a non-Catholic clergyman must always be considered a religious ceremony. Still, notwithstanding what has been said, it would seem that in the case submitted there was no renewal of consent in the strict sense, the parties merely wishing to comply with the requirements of the civil law and thus reëstablish the legal status of marriage which had been swept away by divorce. However, if the Catholic party really intended a genuine renewal of consent, we believe that the censure was incurred, unless excused conformably with Canon 2229, v. g. ignorance, provided not crass, either of the law or of the penalty.

ANENT THE PRACTICE OF EMBALMING.

Qu. In the process of embalming the dead, the blood is forced out of the veins and arteries, as the embalming fluid is pumped in, with the result that from ten to twenty pints of the once vital fluid of the body have to be disposed of.

The procedure of undertakers is to pour this blood into the sewer through the toilet, or to throw it on the ground where it is consumed by the farm animals.

Should we not insist in placing it in a suitable receptacle and burying it with the body? Has the Church made any regulations regarding the embalming of its members?

DIOCESE OF KINGSTON, ONTARIO.

Resp. It is quite in harmony with the spirit and legislation of the Church to insist that the blood taken in considerable quantity from the body of our Christian dead be buried with the latter. Whilst there is no specific declaration regarding the blood lost in the process of preparing the dead for burial, the decision of the Holy Office regarding the disposal of parts amputated from the body may be held to apply in the above case. "Quoad membra amputata fidelium baptizatorum pro viribus curent ut in loco sacro sepeliantur." [1] There may of course arise practical difficulties which make it impossible to bury the blood with the body, but ordinarily the matter could easily be arranged. How deeply the reverence in such cases was inculcated in the Church from the beginning is manifest in the care of the early Christians to gather up in sponges and flasks the blood of the martyrs. This was not done in order to preserve the blood as relics, since that was for a long time forbidden, but mainly to preserve the blood together with the rest of the body from being deprived of sacred burial. Prudentius in his Peristephanon (XI, 143-150) beautifully alludes to this sentiment among the early faithful, as they gathered up the mutilated remains of their beloved fellows together with their blood, in order that it might be buried with the sacred rites of the Church:

> Et genua, et crurum fragmina nuda legit.
> Palliolis etiam bibulae siccantur arenae,
> Ne quis in infecto pulvere ros maneat.
> Si quis et in sudibus recalenti aspergine sanguis
> Insidet, hunc omnem spongis pressa rapit.
> Nec jam densa sacro quidquam de corpore silua
> Obtinet, *aut plenis fraudat ab exsequiis.*

PASTOR AND THE EDUCATION OF GIRLS AND YOUNG WOMEN.

Qu. I have been taking the *Queen's Work* with a view of finding in it some help in the direction of the young women of my parish. Father Garesché undoubtedly stirs a new spirit in the sodality life of our youth. That institution, which was at one time altogether a society for young men, has now become one almost exclusively for women. Still I fear it does not reach deep enough to counteract the

[1] Decr. S. U. I., 3 August, 1897.

growing spirit of independence—I mean an unbecoming mannish independence which breeds suffragettism—which manifests itself even among the pupils in school. A superior of a girls' academy recently said to me: "We are obliged to mitigate our discipline if we want to keep the children. The Sisters must put up with all sorts of self-assertion, not to say impudence, on the part of the children; because the parents are disposed to back up the pupil instead of reproving them when we are obliged to correct faults in their daughters. Formerly we had absolute control over the children while they were at school. Now the parents demand many exemptions, not because they deem it necessary but because the children want it and put their mothers up to make the request. In the boarding school we are called upon to let the girls go out to parties and sociables with their parents, as our rules insist upon this precaution in any such case. But we find that the elders are more foolish than the young people in that they allow a lack of reserve and intercourse which would have shocked our most liberal mothers in the past." Can you suggest anything in the way of enforcing from the altar moral discipline in the home? I think the subject of vital importance if we are not to be entirely paganized by the irreligious and pagan society that surrounds us and which we are prone to imitate.

Resp. There are remedies; and they must come from the altar and the pulpit, that is to say from the Church, with the aid of pastoral vigilance and the confessional directing the hearts and minds of, chiefly, the mothers of the parish. It is a marked and unaccountable lack in our church organization generally that there should be so little attention given to Societies of Christian Mothers. We have such, here and there, attached mostly to convents of nuns, devoted mainly to fostering the spirit of associate charity, and incidentally promoting the work of the schools. In some of our parish churches in the large cities there are Confraternities of Christian Mothers. They are for the most part confined to German-speaking Catholics under the guidance of religious orders, such as the Capuchins and Redemptorists. Rarely do we find them in the parishes of seculars. Yet they would serve as a powerful antidote to that spirit of unruly feminism which is innocently fostered by the propaganda of well-meaning priests who seem to think that women should do what the men are inclined to neglect. There is a world of strength in the Catholic woman who has been led, even before assuming the responsibility of

the marriage bond, to realize what the duties of wifehood and motherhood imply. The virus of evil dispositions and habit is often begotten in the ill-regulated association, the lax and frivolous notions of early married life, with its preparatory want of all serious reflection on the eve of the solemn espousals. If the young woman could but know what St. John the Apostle, were he her pastor, would tell her as a preparation for her nuptials, namely that to be a child of God and to receive Him in Holy Communion, on the day of her marriage, demands a disposition which is "non ex sanguinibus, neque ex voluntate carnis, neque ex voluntate viri," but as far as possible free from mere animal passion, she would then and there bequeath to her future offspring the gift of sanctity, so that there would be less of the natural bent to frivolity so prominent in the youth of to-day. The mother, realizing her responsibility, would become endowed with virtue from on high, a gift that can be maintained all through wedlock.

We hope to deal with the subject more thoroughly at an early date, in a series of papers on the Archconfraternity of Christian Mothers, and thank our correspondent for the opportunity which his query has induced.

MARYKNOLL MISSION LETTERS. XIX.

AMERICAN CATHOLIC MISSION, YEUNGKONG, CHINA,
March, 1920.

You ask about lepers here. I think the Yeungkong section of our Mission has the most of these unfortunate creatures. Within a six-mile walk of Yeungkong City there are at least several hundred lepers. Up to the present revolution here a colony of lepers was "supported" by the local official. They were grouped outside the city in a barren valley between the tomb-covered hills. They had to go several hundred yards to a little brook for water. The Government no longer gives them any allowance and they line the byways and beg. There is a rumor that the Presbyterian Mission will build a well for them within the lepers' enclosure. These lepers are mostly men. I saw only two women among them.

Near Pakuan, which is twelve miles north of Yeungkong, are several dozen shacks erected by lepers — outside the

market, though they mingle with the traders. To do anything with these it would be necessary to erect a few buildings enclosed by a wall, preferably near a waterway for supplies. The local government would probably give a grant of land. It ought to include several acres of farm land for a truck garden. This might have to be bought, as all arable land seems to be occupied.

The Government in peace times allotted fifteen cents a month to each leper and might be induced again to give the same. It is not sufficient. I think $2.00 per month could cover living expenses for one leper, especially if there were a truck garden to complement the bowl of rice.

To start a leper asylum would require, according to my figures, the sum of $13,500 for the first year and $3,000 each succeeding year. I am figuring on one hundred lepers:

Two dormitories and a messroom for 100 lepers	$10,000.
A truck farm of several acres	1,000.
Yearly board for 100 lepers at $2. per month	2,500.
First year's cost	$13,500.

The city of Yeungkong, business men and officials, would contribute toward this, but perhaps only enough to cover other incidentals, such as medicines and coffins.

I estimate on one hundred lepers simply as a basis. I suppose with government restriction and action in "rounding them up," the number would be three or four hundred in this prefecture.

It looks to me that, while at present neither we nor the Presbyterians have sufficient men to devote one to such a work, the next few years will see some attempt made to take over an asylum. The Protestants already have the field in the one spot near the city; at least their promise of a well and their weekly services with the lepers would make interference on our part difficult, not to say indelicate at this late date, unless we could offer better accommodations physically to the lepers.

Needless to say, if the hope were realized, that there are six young men over here who would like the job, and one hundred and fifty at the Maryknolls who will envy the lucky man.

It is quite the fashion now for young men of the city to drop in on us for a little visit now and then. They are men of a new generation and attractive, with the gentle manners of their fathers and an etiquette that survived the revolution and Republic. They have kept the respect shown to elders that centuries of a patriarchal life have bred in China, and they show good taste in retaining the comfortable, graceful dress of former days instead of aping the tight, stiff clothes of Western civilization.

It was surprising, too, to find that of the score and more who come to visit, none of them are smokers. This is not due to Protestant influence, for these men attend the public schools; besides, Protestantism has made but slight inroads here.

They are not like the flashy youngsters of the bigger cities, most of whom, at least, have a notion that they must flatter European ways and decry ther own, with nervous mannerisms of some foreign friend, a scented handkerchief, and neat ankles that wobble awkwardly in Western shoes. These seem to be unconscious of their hands and consult no wrist watch as they talk with you.

And yet they are ambitious, keen-witted, and eager to study, and, what is more, they seem to study with an aim in view and are not simply going to college to please a wealthy parent. Not that they are bookworms. Basketball and the few national games are part of their life, though they lack the physique of a "letter man" and could not stand the daily work of our Chinese farmers.

These are generalizations that might not stand up under rigid searching, but they are true enough to make the average Chinese student here compare favorably with his Western classmate. Their home life may be quite another light, but our Catholic students burn the Mission kerosene as faithfully as any "prof" would want.

There is one youngster in particular who was more than merely inquisitive. He paid frequent visits, carefully timed for our convenience, and began to ask some questions on the Catholic faith. A month ago he asked to be received into the Church and commenced to study the books necessary. Later, however, he announced he had accepted an offer to go to France to study civil engineering at the prefect's expense.

He will be gone six years. The other day he asked wistfully for Baptism. His probation had been long enough, were he to remain here and later put in practice the life he learned from books, but hardly long enough for one who is leaving us. Besides, he is going to Catholic France and we shall do our best to introduce him to Catholic priests in Paris and they can give him the one thing necessary. He will say a daily prayer for our Mission and promises to write to us frequently.

Thank God, henceforth, future Catholic Chinese students to America will find a Maryknoller at the Golden Gate to welcome them. And it means much to a young man who in China has grown up to feel the Catholic Church the real centre of his life.

In America it is hard to realize the hold the Church has on her children in China. In villages and towns where no theatre or moving-picture house claims the attention of the growing boy, he finds the little Catholic chapel a strong attraction, where the men linger after night prayers and the latest news of bandits is discussed before the bulging eyes of the youngsters until they separate for the evening. The missioner is a constant source of interest with his incredible tales of Western life and his odd and awkward way of handling chopsticks. Transplanted to our Western soil, the Chinese young man is chilled by our Puritanic atmosphere, until he kneels at the Holy Sacrifice and sees the familiar ritual.

A Chinese priest innocently asked one day were there any Catholics in Cincinnati. A Catholic Chinese had gone there and in his ignorance of the language could not find a church, so wrote back home to ask for information. Luckily, the Catholic Directory enabled us to give the address of the nearest church, on the same avenue two squares away from where the Chinese was living. It rejoiced his heart. He had been fed on the notion that America is Protestant and dared not hope to find a Catholic church in every city.

This is a rare case, possibly, yet this same priest says that many of his Catholics have migrated to America. They are fortunate if they meet a welcome there, and the priest who finds them out will be edified by their solid faith.

F. X. FORD.

ANNIVERSARY OF CONSECRATION OF A CHURCH.

Qu. Has there been any recent decree directing that the anniversary of the consecration of a church must hereafter be celebrated on the date of consecration and not at some other time which the bishop on the occasion of consecration might have named? One of our most learned priests tells me that this change has been made, and acted accordingly in celebrating the anniversary of consecration. He tells me he saw this decree in the REVIEW. I have followed this practice, and am anxious to know whether it is justified.

FRANCIS SULLIVAN.

Resp. The *Codex Juris Canonici* (canon 1167) prescribes: "Festum consecrationis ecclesiae quotannis celebretur ad normam legum liturgicarum". The "leges liturgicae" are: The anniversary of the consecration of a church is to be celebrated on the date on which the consecration took place, unless the consecrating bishop *in ipsa dedicatione* definitely fixed another date which thus becomes a *dies fixa*. In the latter case the anniversary may not be altered without special authorization from the Sacred Congregation of Rites.[1] There has been no change in these decrees, to our knowledge.

In some dioceses of the United States the Ordinaries have requested the Sacred Congregation to appoint one day of the year on which all the churches in the diocese which are consecrated must celebrate together the anniversary of consecration. If this is the case, the date of consecration of the individual church is no longer obligatory but replaced by the one which celebrates the anniversary in common with the other churches of the diocese.

BINATION AND THE OBLIGATION OF MEMBERS OF CLERICAL FUND ASSOCIATIONS.

Qu. We have in this diocese a Clerical Fund Association, the members of which are obligated *ex justitia* to say three Masses for each deceased associate. If a pastor who belongs to the society binates on Sunday, may he, after offering one Mass *pro populo*, say the other Mass for a deceased member? A Purgatorial Society based upon the "titulus caritatis" allows its members to offer the second

[1] *Decret. authent.*, 1321 ad 3; 2719 ad 1; 3881 ad 5; suffrag., Vol. IV, Decr., p. 340.

Mass for the deceased; but can the same privilege be extended to societies in which the Masses are to be said *ex justitia?*

CODEX.

Resp. An obligation *ex justitia* to say Mass for the deceased in this case implies that, if a member of the Association is prevented from fulfilling personally the obligation, he is bound to get some one else to say the Mass in his stead; or that he must forgo the ordinary stipend. Under such conditions he cannot offer this Mass for the deceased member of the Association if he binates and says the other Mass either *pro populo* or in consideration of a stipend. It is different if the Association simply binds its members *ex caritate*, so that, if they happen to be ill or otherwise prevented from saying Mass, the obligation ceases.

The S. Congregation of Council decided a question of this kind by decree of 14 September, 1878. After quoting the Constitution of Benedict XIV forbidding a priest in case of bination to accept a stipend for the second Mass, either directly or indirectly, the S. Congregation draws the distinction between the *obligatio ex caritate* and *ex justitia.* Ordinarily a mutual compact between members of a voluntary organization imposes an obligation rather *ex caritate* than *ex justitia.* But where the statutes define the obligation in the stricter sense of *ex justitia* the act assumes the nature of a duty or an obligation like that which rises from the acceptance of a stipend. Hence, as the *missa pro populo* is equivalent to an obligated "intention", the acceptance of another obligation *ex titulo justitiae* is prohibited.[1]

[1] Cf. *Acta S. Sedis,* Vol. XI, 283.

Ecclesiastical Library Table

MISCELLANEA HYMNOLOGICA.

In the year 1911 the Rev. Matthew Germing, S.J., printed an unpretentious brochure entitled *Latin Hymns.* In its thirty-six pages only eighteen of the most prominent hymns were given, together with a very brief introduction and, in the case of the *Aeterne rerum Conditor,* footnotes. In the mid-year of 1920 the author presents the same work, very much enlarged in scope.[1] It has now eighty-three pages, and includes forty-nine hymns. From the Introduction I quote:

> This little collection of hymns is intended to give the student some idea of the character,—the form and content of sacred Latin poetry. Most of these hymns are used in one or other of the services of the Church, and it is surely desirable that Catholic students should have some acquaintance with them. A few non-liturgical compositions have been added, nearly all selected from that vast treasury of sacred poetry written during the period beginning with St. Ambrose and closing with the rise of Humanism. . . .
>
> There is one great advantage that the hymns have over the other Latin literature of the school room: they are Christian, and "Christian is a better word than Augustan. For inspiring and elevating thought, and for vigor, harmony, and simplicity of language the hymns are better than any Augustan Odes."—March, *Latin Hymns* Preface.

The author develops skilfully this real superiority of the Latin hymns over the Augustan odes in an interesting and convincing fashion. The Introduction is followed by a brief but adequate Bibliography. The hymns are furnished with sufficient notes and excellent comment. Altogether, the little volume ought to meet with zealous welcome in our Catholic colleges and seminaries. Indeed, priests as well would find it possible to spend an occasional happy hour in reading over, with studious intent, the oft-repeated lines of many hymns treated here; for the notes are enlightening and the comment does not lack, on occasion, a pleasant play of humor. Thus, for instance, the symbolism of the cock in *Aeterne rerum Conditor* is thus treated (page 10):

[1] Matthew Germing, S.J., *Latin Hymns, Edited with Introduction and Notes.* Loyola University Press, Chicago, Illinois. 1920.

No doubt, both the literal and the spiritual meaning is intended. The cock was taken as a symbol of the preacher of the Gospel. It was a heathen notion that the lion could not stand the sight of a cock: *gallum noenu (= non) queunt rabidi contra constare leones inque tueri.*—Lucretius IV, 710 seq. And St. Ambrose: *leo gallum et maxime album veretur.* Cuvier tried the experiment by putting a cock into a lion's cage, with the result that the lion ate up the cock. With Christians, Satan is the roaring lion, who is vanquished by the preaching of the word of God. The mystical meaning of the chanticleer's crowing is thus easily accounted for. A supposed fact in the natural order was made to symbolize a real fact in the spiritual order.

The lion ate the cock, naturally enough; but the symbolism founded on a supposed fact of natural history remains undisturbed. It is surely a wise thing to arm students with this distinction, which becomes necessary again in the *Adoro te devote*, line 21 (p. 70):

The pelican was regarded as a type of Christ, owing to the fact that she was supposed to nourish her young, in case of need, with her own blood.

The little volume includes short notices of the various Latin composers of the included hymns, and closes with an admirable estimate, illustrated by examples, of the work of revision of the old accentual verse in the interests of classical metre.[2]

In her "Notes on a Few Old Catholic Hymn Books" in the the *Records*[3] of the American Catholic Historical Society, Miss Campbell calls attention to various hymnals that used secular melodies for sacred texts. Thus the 1805 volume set the *Regina Coeli* to Purcell's "Come dance upon these yellow sands". Of the 1850 volume she says: "The music selected

[2] That "Church Latinity" is a good medium for learning Latin seems to be the thought behind a little brochure (60 pages) published in 1913 by Scott, Foresman and Company, Chicago. It is entitled: "A Collection of Latin Hymns and Psalms with Selections from the Liturgies of the Church. By Harold Whetstone Johnston, Ph.D., Late Professor of Latin, Indiana University." The hymns included are eight in number: Adeste Fideles, Cantemus Cuncti, Veni Creator, Hora Novissima (a selection), Veni Sancte Spiritus, Stabat Mater (the Dolorosa and the Speciosa), and the Dies Irae. There are ten psalms, the Beatitudes, the Pater Noster, Magnificat, Benedictus, Nunc Dimittis, etc. There are no notes or comments; only the Latin texts are given.

[3] June, 1920, pp. 129-143.

was of a wide range, and the popular secular airs of the day were occasionally called into requisition." The hymn after Communion, "What happiness can equal mine?" was set "to the familiar air" known as "Days of Absence"; the melody of "Meet me by moonlight alone" was used for "Take me my Jesus to heav'n"; that "plaint of a disconsolate lover", entitled "I'll hang my harp on a willow tree", was used for "Hail Mary, Queen and Virgin pure"; the air of "Life let us cherish" was thought proper for "Ah, Mary my Mother, thou friend of my bosom"; "Hail to the Mistress of the skies" was set "to a pretty melody which was a favorite in the public schools", the "Happy Land, happy Land", and "quite a number of other melodies set to the words of hymns bear traces of their secular origin."

In more recent years, the effort of musical editors of our hymnals has been directed toward elimination of this impropriety. If the history of our hymnody had been written, however, editors who thus strove after better things would not have fallen into the error of laboriously adapting a new melody to sacred words which, originally set to a secular melody, required occasional enlargement of the metre. For instance, Hymn No. 16 in Dr. Cummings's volume[4] ("When our Saviour wished to prove") was written by him in order to fit the melody of Franz Abt's *Agathe* (more familiarly known to Americans in its English dress, "When the swallows homeward fly"). Endeavoring to meet the exigencies of this melody, Dr. Cummings lengthened rhythmically the last line of each stanza:

When our Saviour wished to prove
All the fulness of His love,
He gave us ere life was spent
The thrice Holy Sacrament.
It is here His burning Heart
Would to all its flames impart;
Thus He speaks with love divine,
Give me, oh give me that heart of thine.

[4] Cf. *A Forgotten American Hymnodist* in *Catholic Historical Review*, July, 1915.

Any one who tries to sing these words to the melody of Abt's song will understand why the last line of the stanza is out of rhythm with the others. Dr. Cummings merely met here a musical necessity for which he was willing to sacrifice a metrical value.

Now in St. Basil's Hymnal, the De La Salle Hymnal, the Catholic Youth's Hymn Book, and the American Catholic Hymnal, original tunes are set to these words, and therefore there was no longer any need for an unrhythmical last line. But in all these hymnals that unrhythmical last line is carefully provided with an appropriate number of notes. If the editors had been aware of the original musical setting to be found in the third part of Dr. Cummings's volume, they would immediately have understood why so cultured an adept in metre had committed such a glaring metrical solecism, and would have altered the line to make it conform with the metre of the new tunes they desired to set to the words.

The moral is, that a recourse to original sources is always advisable. As the hymn now stands in our hymnals, its last line is highly aggravating to the rhythmical sense of the reader. Almost any reformation of the line would be better than its present shaping. I suggest one substitution off-hand: "O give me, child, that heart of thine."

It is delightful to hear children singing hymns at the daily "school Mass" and at the special Mass provided for them on Sunday. Children of a larger growth could profit by a similar custom. Unfortunately, while much is said and written on this subject, congregational singing does not seem to be making much headway. One of its many values would be the gradual interest it would excite with the corresponding abatement of "distractions" in the minds of the worshippers. This wandering want-wit attitude is not confined to children or to the savages of whom Father Rasles wrote to his nephew. A missionary in Nouvelle France, he found the singing of hymns most serviceable, and even in the midst of most severe missionary exactions he went to the trouble of composing the hymns:

All my converts come twice a day to church; very early in the morning to hear Mass, and for night prayers, which we say at the

hour of sunset. As it is necessary to fix the imagination of savages, who are easily distracted, I have composed prayers and hymns which they repeat or sing during the holy Sacrifice of the Mass, and which instruct them how to enter into its spirit.—(From *Lettres curieuses et édifiantes,* vol. 6, p. 127.)

In his work on *The Ministry of Preaching,*[5] Bishop Dupanloup points to the great opportunity offered to the pastor of souls by the custom of hymn-singing. If he take advantage of that opportunity, "the pastoral message may make itself heard with great result, with more results even than in the greatest sermons":

First. There is no parish where the people do not sing hymns during catechising, during retreats, at the meeting of brotherhoods. It would be very useful sometimes to paraphrase these hymns, that is to say, at least so far as the couplets which lend themselves most to this, and to make some edifying reflections upon them. My own experience authorizes me in recommending this paraphrasing as a thing from which the best results may be obtained.

Paraphrasing is really a kind of preaching, but short, spirited, convincing. It is based on the singing, it explains what has been sung, and makes it better understood; and the singing in its turn makes the verse paraphrased better understood, when the people take it up again after the paraphrase, which ought always to be done with the most striking couplets. Thus the Word of God enters more deeply into the hearts and minds of the auditors, and, by the support which the singing and the paraphrase lend in turn to each other, makes upon pious souls very deep impressions. How many times, in Catechisms, have I not seen these simple paraphrases of

[5] Transl. Eales (London, 1890), p. 138.—The *Irish Ecclesiastical Record* for March, 1920, has an article on "Our Silent Congregations" in which the writer, the Rev. J. J. McNarr, suggests for the Prayers after Mass, and especially for the Salve Regina therein enshrined, a treatment by the priest similar to that which Bishop Dupanloup recommended for congregational hymns. The text should be explained, its devotional contents illustrated, its meaning expounded: "Explain to the people that these prayers are supposed to be recited aloud alternately by priest and people. Appeal to them to raise their voices to honor the Mother of God in the 'Hail Mary' and 'Hail, Holy Queen'. Point out to them the tender beauty of this latter prayer, with its plaintive appeal of the poor banished children of Eve to her whom they greet as 'our life, our sweetness, and our hope'. But, and this is a most important point, let the prayer be recited by the priest so slowly as to render it possible for the people to recite it with him. . . . It must be broken up into sections by an adequate number of breathing spaces, with which the people, following the priest, will very soon become familiar. In some places the custom prevails of priest and people reciting the *Salve* in alternate sections or verses, and it seems a very beautiful and devotional method, which might with advantage be more generally adopted."

hymns produce extraordinary emotions, both in the children and upon their relatives! They were visibly touched; tears ran from their eyes, and, when they took up again the paraphrased couplet, what they were feeling in their souls betrayed itself by the more lively, more tender, more vehement, or more resolute accent that their voices took, according to the varying senses of the words. It was plain that they understood and sympathized, that their hearts and feelings entered into the words and into the singing, and that the grace of God was there also: *In gratia cantantes in cordibus Deo.*

Allowing for the different uses and purposes of hymns in Catholic services and in those of Protestant churches, the following observations,[6] representing a very recently uttered point of view, may be of interest:

With regard to the element of praise, we must remind ourselves that the hymnal is a store-house of religious experience to be skilfully employed to reproduce similar experiences of God. It comes next to the Bible in this regard, and deserves careful study. Almost all existing collections should be gone over by a minister to place the bad poetry, bad theology and bad religion in them on an *index expurgatorius* of hymns that should not be sung, and to cull tunes that are unsingable by his people and, perhaps, ought not to be sung by any devout people. . . . Music must be measured not by a purely æsthetic standard, but by its religious effects; and we cannot forget the words Kipling has put on the strings of his banjo:—

> And the tunes that mean so much to you alone—
> Common tunes that make you choke and blow your nose,
> Vulgar tunes that bring the laugh that brings the groan—
> I can rip your very heartstrings out with those.

A minister should steadily increase his congregation's repertory of hymns until three or four hundred at least are in annual use. He should note in the hymnal he keeps in his study the date when each hymn is sung, to guard himself from too constant employment of his favorites, and to help him to extend the range of the religious experiences of his people. . . . Hearty congregational singing fuses a company of worshippers as almost nothing else. Such singing is best led by a chorus choir, and most poorly led by a quartette. . . . The main duty of every choir is to lead the singing of the whole congregation; organist and singers fail when any of the worshippers present are not drawn out of themselves sufficiently to be sharing in thought, heart, and with as much voice as they can, in the common praise.

[6] Coffin, *In a Day of Social Rebuilding* (pp. 82-3). Yale University Press. 1917.

A correspondent writes me from Edmonton, Canada, apropos of the article on "Altered Hymns" in the REVIEW of September, 1920:

With regard to "Holy God", might I suggest a further emendation? The word "Infinite" is a stumbling-block, variously pronounced

In-fye-nāite
In-fĭn-nĭtt
In-fī-nāite.

Could not the word "Boundless" be substituted? To use the expression of the London street arab, it does not admit of being *"nucked abaht wiv"*.

And could it not be suggested that

(1) the last lines should not be ponderously repeated,
(2) the hymn sometimes be sung on occasions which would permit of more than one verse?

If "boundless" were substituted for "infinite", the line would also require a further syllable, and might read thus: "Boundless is thy vast domain". Considering the chaotic state in which our hymnody now finds itself, we should hesitate to recommend any change, however desirable in itself, which would cause still further amplification of the "57 varieties" of our textual and musical treatment of popular hymns. The time is doubtless approaching for a "general meet", a convocation of Catholic musicians, choirmasters, hymnal editors, to discuss tunes and to adopt measures for attaining a unique form for certain popular ones or mayhap for compassing their total rejection; or a Bishop's Committee, to consider both texts and tunes, something after the fashion of the Bishop's Committee that formulated the draft of the texts for use in *The Westminster Hymnal*.

With respect to the second suggestion, my own experience is that at least two, sometimes three, of the stanzas of "Holy God" are sung whensoever the hymn is sung at all. And as to the omission of the repetition—a suggestion with which I am in thorough accord—the "general meet" or some common authorized organ for the expression of a common Episcopal view on the subject would have to take the matter up and make a common and universal form of singing the hymn thus practicable.

H. T. HENRY.

Catholic University of America.

Criticisms and Notes

COMMENTARIUM IN CODICEM IURIS CANONICI ad usum scholarum. Lib. I. Normae Generales. Lectiones quas alumnis Collegii Brignole-Sale pro Missionibus exteris habuit Sac. Guidus Cocchi, G. M.—Taurinorum Augustae: Petri Marietti Editoris Sumptibus et Typis. 1920. Pp. 205.

COMMENTARIUM CODICIS IURIS CANONICI. Lib. IV. De Processibus. Auctore P. Iosepho Noval, O.P. Pars I. De Iudiciis,—Augustae Taurinorum et Romae: Sumptibus et typis Petri Marietti. 1920. Pp. 624.

COMMENTARIUM TEXTUS IURIS CANONICI. Liber III. De Rebus. Pars I. De Sacramentis. Cum Declarationibus usque ad diem 2 Aug. 1920. Accedit duplex Appendix: De relativis poenis ex Libro v. De Formulis facultatum S. C. de Prop. Fide. Auctore Fr. Alberto Blat, O.P.—Romae: Typogr. Pontificia. 1920. Pp. 807.

Of these three commentaries on the new Code of Canon Law, the first is introductory. It covers the initial titles, explaining the eighty-six canons at the beginning of the book. These deal with fundamental ecclesiastical jurisprudence, giving a definition and a brief history of Canon Law, its gradual development and application, the rules of interpretation, and the various methods by which it is promulgated. The author's system of exposition is what is known in the schools of theology as "scientifico-practica". The author thus explains his object in writing: "(1) praemisso synthetico examine titulorum et singulorum capitum, ita ut ictu oculi facillime introspicias ordinem et materiam canonum; (2) traditis praeviis necessariis notionibus, definitionibus, principiis materiam illustrantibus; (3) ipso Codicis ordine, ac titulorum capitumque serie servata; (4) admissa analysi ampliori pro praecipuis canonibus, minori vel summaria pro aliis; (5) deductis practicis et necessariis scitu conclusionibus, resultat id quod vocari posset 'Institutiones Iuris Canonici ad normam Novi Codicis'." As an experienced and methodical teacher, he arranges his matter in a form which appeals at once to the student by its logical simplicity. His chief authorities are D'Annibale, De Luca, Bucceroni, Noldin, Bargilliat, Vermeersch, Wernz, and Maroto. These are cited in the text and guarantee a safe precedent where there is question of traditional interpretation. In the deductions which he is obliged to make under the changed legislation he applies sound logic. Hence the manual will readily serve as a reliable text in the class-room of fundamental Canon Law.

The other two works are from the pens of professors of Canon Law in the Dominican International Seminary at Rome, known as the Angelico. These volumes to a certain extent supplement each other. Fr. Albert Blat, who a little over a year ago published his section of the Commentary entitled *De Personis,* together with the chapters from the fifth Book of the Code *De Relativis Poenis,* here takes up the exposition of the third Book, *De Rebus* — that is the canons which deal with the sacraments and sacramentals. In the seven hundred pages devoted to this important subject the author discusses the great channels of grace from both the dogmatic and the moral viewpoints. In each section a number of canons is so grouped together as to offer material for analysis in the form of a schema which precedes the discussion. The connexion is then explained with the motives of their ordering. Each term is separately defined. Then follow the interpretation and application of the canon to various conditions. Apart from the argument of cases, such as are proposed in moral theology, the present volume satisfies all the normal requirements of a moral treatise *De Sacramentis.* Fr. Blat shirks no difficulty, and avoids exaggeration of statement. In the citation of authorities he confines himself to the teaching of St. Thomas, and to the synodal decrees of the Church.

We mentioned above the volume of Fr. Blat in which he discusses the principal canons of the fifth book of the Code. That part dealt with delinquencies of persons. In the volume before us we find discussed that portion of the fifth book which treats *De delictis contra religionem.* In the latter we are chiefly concerned with things, and in particular with the sacramental acts. Thus the whole treatise *De Sacramentis* is suitably rounded out by the addition of canons 2320 to 2356. These deal with *Delicta contra SS. Eucharistiam* as regards both the assumption of the ministerial power and the exercise of it in the Holy Sacrifice. Under this head come likewise the cases of abuse in the matter of stipends and indulgences. Akin to this is the title *De delictis in administratione ac susceptione ordinum;* likewise the administration of Confirmation without authority, the exercise of jurisdiction in the confessional, the question of denunciation *in casu sollicitationis,* the obligation and violation of the *sigillum,* the use of simony and the incurring of censures on account of unlawful matrimonial alliances. In a second Appendix the author comments on the Formulae of the S. Congregation de Propaganda Fide, giving those for obtaining special faculties from the Holy See, that is to say such as are not included in the general law. With this treatise the most important part of the Code has been explained by our author. The parts that are to complete the work are the General Introduction and the portions of the *Liber de Rebus* not included

in the tract *De Sacramentis.* These deal with *de Locis Sacris, de Divini Verbi Praedicatione,* and *de Beneficiis.* The chapters on the liturgical rules, taken from the first book, must also be added.

Different both in content and method is the commentary by Fr. Noval. It treats of canons 1572-1998 (*De Iudiciis*) which form the first part of the fourth book *De Processibus.* In the preliminary title the author discusses, under the caption *Expositio rubricae,* the nature, order, origin and development of judicial processes in the Church. Each canon is made the subject of a separate text, which explains its terms, its bearing and the conclusions to be drawn. The matter is presented in the didactic form of question and response, as is the manner of the Angelic Doctor. In this way the section *De Iudiciis in genere* answers and discusses the various questions of competency of ecclesiastical courts, the kinds and degrees of ecclesiastical tribunals, the qualifications and authority of the judges, of the auditors, notaries and other officials. As the tribunals are those of first and second instance, the questions of appeal, the functions of the higher courts, the Roman Rota, the Apostolic Signatura, and the delegated tribunals, follow in order. Next we have the exposition of judiciary discipline, the functions of the chief participants in ecclesiastical trials, the modes of procedure, of citing, interrogating; the part of witnessing, etc. The difficult matter dealing with presumption, intervention, repudiation, is minutely explained by reference to older canons and decisions. Finally there are the forms of giving and applying the verdict. Section II deals with exceptional forms of judicial decisions, such as contentious judgment, compromise, denunciation in criminal cases, corruption, etc. Here also are discussed the functions of the matrimonial court and the matters which concern the *Defensor Vinculi.* A final section deals with *Causae contra sacram ordinationem.* These involve questions of the validity of ordination and the various conditions requisite for annulling the obligations incurred by the acceptance of orders in the Church.

While Fr. Noval's work, as already indicated, maintains throughout the more scholastic form to which students in dogmatic courses become accustomed, he is entirely practical in his conclusions. We get the impression that the two authors who combine their labors at the Dominican school in Rome have solved the problem of giving us a thoroughly satisfactory interpretation of the new Code. There may be incidental difficulties in the application of the general Canon Law, as now in force, which these two masters of theological comment do not compass, but we can hardly imagine a practical case which may not be solved by the application of the sound principles or reference to positive law, here presented in orderly array and

readily referred to with the aid of the topical index at the end of the two volumes.

COMMENTAIRE FRANCAIS LITTERAL DE LA SOMME THEOLOGIQUE DE SAINT THOMAS D'AQUIN. T. XIII, LA FORCE ET LA TEMPERANCE. Par le R. P. Thomas Pègues, O.P. Toulouse, Edouard Privat: Paris, Pierre Téqui. 1919. Pp. 691.

Father Pègues is indefatigable in his efforts to popularize the Theology of St. Thomas. The last volume noticed in this REVIEW (Jan. 1920) treated of Religion and other virtues annexed to the cardinal virtue of Justice. This volume, dealing with the virtues of Fortitude and Temperance, brings the translation down to the end of Question CLXX in the Second Part of the Summa (2a 2ae, qq. 123-170), terminating the Angelic Doctor's treatise on the Virtues and Vices pertaining to all men. It is well known that the Second Part of the Summa is a veritable mine of psychology and morality, containing probably the most complete analysis and classification of human acts that ever came from the pen of man. The manner in which St. Thomas uses the works of the pagan philosophers, applying all that was good in them to Christian virtues and vices, is so marvelous that it surpasses comprehension. The vast knowledge displayed, the acumen in observation, the patience in analyzing, defining and classifying human actions, the welding of all into a perfect system of Christian ethics, this excites unbounded admiration, for it could not have been done by an ordinary philosopher or theologian.

Psychologists of to-day would do well to study the medieval writings, especially St. Thomas's tract on man and the Second Part of his Summa.

In the treatises on Fortitude and Temperance we find the usual display of knowledge, ingenuity, patient investigation, and classification. Fortitude, avoiding the extremes of timidity and rashness, gives courage in the presence of the danger of death or of other terrible evils. The virtues contained under and annexed to it are Magnificence, Confidence, Patience, and Perseverance. This division is taken from Cicero. Macrobius and Andronicus give another division, but St. Thomas shows that the virtues which they enumerate can be reduced to those assigned by Cicero. In the explanation (2a 2ae, q. 128, a. unic. ad 6), we find some most interesting remarks about courage, virility and strenuosity. The last named, called *Andragathia* by Andronicus, reduced by St. Thomas to Magnificence, is that virtue which causes one to execute great things with manly prudence and earnestness. Many great Americans are said to have

possessed this virtue in a high degree; the majority of our countrymen seem to think that they personally have it in some degree, to be displayed when the opportunity is offered. If *Andragathia* can be applied to great and courageous acts of a nation, the United States exemplified that virtue in the world war.

The highest act of the virtue of Fortitude is Martyrdom, which is the voluntary acceptation of death for sake of the Faith of Christ or through love of a Christian virtue. It has different degrees according as one (1) actually suffers death, (2) receives wounds or is subjected to agencies that would naturally cause death (although the death may be averted by divine intervention), or (3) merely suffers grave torments which ordinarily would not cause death. There must be no resistance to death as such, but there may be resistance to protect a Christian country against an invading enemy that would destroy the true faith. Soldiers engaged in a war of this character, provided their motives be pure and referred to God, are battling for the faith. Can we apply this doctrine to those who take part in a just war waged for the good of one's country? St. Thomas (2a 2ae, qu. 124, a. 5, c. and ad 3) says: Yes, if they refer their actions to God. The meaning is that, if the soldiers are in the army, not for the sake of pay or glory, not merely through the love of adventure, or other similar motives, but in fulfilment of duty to their country, in obedience to lawful authority, those who die in battle may be considered martyrs. We profess the faith, not only by words, but also by acts dictated and guided by faith. Patriotism is a virtue which comes next to Religion, as St. Thomas teaches (2a 2ae, qu. 101, a. 1, a. 3: see ECCLESIASTICAL REVIEW, Jan. 1920). If, then, a man dies in a just war, intending to fulfil his duty to his country, and consequently to God, his is a death voluntarily accepted for a virtue inculcated by his faith; therefore he is a martyr; he makes the supreme sacrifice in the faith which prompted and guided his heroic conduct. How consoling is this doctrine to those who lost relatives or friends in the world war! The American soldiers, more than any others engaged in that terrible conflict, went into battle because it was their duty: they were not fighting merely for temporal advantage or profit, and the Catholic soldiers, guided by their religion, offered their sufferings and sacrifices to God. We hope that others were animated by the same spirit. In a notable Pastoral Letter issued during the war, Cardinal Mercier, Archbishop of Mechlin, reminded his Belgian countrymen of this Catholic doctrine, for the comfort and encouragement of the living as well as for the honor and exaltation of those who had died in defence of their country.

In the tract on Temperance many interesting and important questions are discussed, e. g. abstinence, fasting, sobriety, chastity, vir-

ginity, pride, humility, modesty. The articles on virginity are very accurate, beautiful, consoling and inspiring, such as we might expect from one whose purity was angelic. Gluttony and drunkenness are painted in blackest colors, and their evil results are carefully enumerated. Sobriety is strongly commended, especially for those who must rule and direct others, e. g. kings and bishops. The moderate use of wine is shown to be lawful: total abstinence is laudable if self-imposed for a good end, for instance, for the acquisition of superior knowledge (*sapientia*). The biographers of St. Thomas do not tell us whether he ever indulged in jokes. But he must have been an agreeable member of any community. In the tracts on Charity and Justice, he lauds the virtue of Affability. In this tract on Temperance, treating of Modesty as regulating exterior acts, he has an article which might have been entitled Relaxation and Recreation. There is a special virtue, called *Eutrapelia*, which regulates those practices. Continued application of the mind causes fatigue: relief is found in games and agreeable conversation. It is necessary at times to use these, but three rules should be observed: (1) there must never be any acts or words that would be scurrilous or injurious; (2) there must not be so much levity that gravity is entirely lost sight of; (3) the circumstances must be duly considered, especially the person, time, and place. If these rules be observed, those who at the proper time are pleasant, witty and entertaining in conversation, are practising the virtue of *Eutrapelia;* and the same is true of those who with due moderation indulge or engage in games which give relaxation from fatigue. The amount of work done by St. Thomas is positive proof that he had little time for relaxation. From his character and life we know that he was always grave and studious, often buried in deep meditation, not infrequently rapt into ecstasy, especially toward the end of his days on earth. Nevertheless he knew human nature and human acts so thoroughly, one would think he must have devoted the greater part of his life to studying them.

D. J. KENNEDY, O.P.

EVOLUTION AND SOCIAL PROGRESS. By Joseph Husslein, S.J., Ph.D. New York, P. J. Kenedy & Sons. 1920. Pp. 287.

Father Husslein has recently given us two important and particularly timely books. One, the *World Problem,* setting forth in the light of sound Ethics and sane Economics the interrelations of Capital and Labor. The other, *Democratic Industry,* proving inductively from past history and present experience the thesis that the only road to peace, civil and international, lies in the direction of a consistent coalition of democratic elements with industrial organization. The

two books are mutually supplementary as regards the light they shed upon the social and economic problems of the present time. They describe conditions, analyze symptoms, diagnose disorders, suggest remedies, inspire hopes.

The book before us, *Evolution and Social Progress*, digs deeper and radiates farther. It reaches bedrock and lays down foundations for a pyramid. It grapples with two world views, two cosmical philosophies, explores them, contrasts them, unfolds the grounds and motives for a choice between them. The contrasted world views are Materialistic Evolutionism on the one hand, and Scientific, i. e. Theistic, Evolutionism on the other. The primordial matter out of which our universe is constructed is eternal and requires no antecedent cause. Endowed essentially with self-determining energies, it gradually evolved protoplasm from which by a process of self-unfolding sprang all the types and forms of life, vegetable, animal, human. In the original fiery cloud lay the promise and potency of all that is, shall be, and can be. The human mind, all its possibilities, all its attainments, the sciences, the arts, industries, all religion, in a word the totality of things, are the result of an intrinsically determined process of disintegration and reintegration of the corpuscles that are supposed to have constituted the primal nebulae. These are the outlines of Materialistic Evolutionism, which in substance is accepted without question, and without proof, by the majority of non-Catholic biologists, sociologists, and philosophers of the present age. You can scarcely find a non-Catholic book on Sociology in which the bestial origin of man is not taken for granted. The other world view, Scientific or Theistic Evolutionism, was taught by St. Augustine. It is favored by St. Thomas and substantially is held by Catholic savants of recent times. According to this, "the original act of Creation was direct and simultaneous, the subsequent formation was gradual and progressive. He tells us distinctly that animals and plants were produced, not as they appear now, but virtually and in germ, and that the Creator gave to the earth the power of evolving from itself, by the operation of natural laws, the various forms of animal or [and?] vegetable life. His treatment of the subject, in fact, reads like the anticipation of a modern scientific treatise. His view did not 'necessitate perpetual search for manifestations of miraculous powers and perpetual catastrophies', but a search 'for the institution of laws of nature rather than interference with them'. St. Thomas Aquinas, in the thirteenth century, commenting on St. Augustine, declares that 'in the institution of nature we do not look for the miracles but for the laws of nature'. He gives preference to the views of St. Augustine as against that of St. Basil, saying that 'while the latter is more conformable to the text, the

former is more reasonable, and better adapted to defend the Sacred Scriptures against attacks of unbelievers'. As regards the apparent division of the creation process into several parts, and the picture of God issuing successive edicts to bring successive events about, St. Augustine has some very wise words on the folly of trying to take all the statements of Genesis literally, and says: 'Although the creation is presented to us as though it took place in regular (i. e. separate) sequence, yet it really took place at once'. On this St. Thomas remarks: 'And so Moses, since he was instructing an uneducated people about the work of Creation, divided up into parts what really took place at once'." (Father Hull, S.J., in the *Examiner,* quoted in the present text, pp. 98-99).

Father Husslein sets forth with remarkable lucidity these opposite philosophies and shows irrefragably the irrationality of the one and the reasonableness of the other in the light of actual physical science, philosophy, and theology. He dwells particularly on the origin and development of life, and on man's origin and primitive condition. The radically false evolutionist views on these subjects underlie and pervade the biology, psychology, ethics, sociology, economics and philosophy of history taught at our secular universities. They percolate through all our literature, fictional and ephemeral. They are the foundations of Socialism and every form of radicalism. Father Husslein has, therefore, done a highly important service to the cause of truth and social salvation by exposing these pernicious errors in their sources and exits. Other writers, notably Zahm, Harper, Wassman, Mivart, Windle, Gerard, and Dwight, have done a like service on lines somewhat similar. Father Husslein has utilized the results of their labors, weaving them into his own ample, tenacious, graceful fabric, of which for its general serviceableness and its uniform attractiveness it would be difficult to speak too highly.

We might note in conclusion what looks like a slight inconsistency. Father Husslein accepts St. Augustine's view that God's creative act terminated at the primitive nebulae endowed with the *rationes seminales,* the potencies of all future forms of life, exclusive of man, for whose soul especially a second creative act was essentially required. The organic types might, therefore, have been produced by a process of some sort of evolution potential in the primal matter. At several other places in the text, however, Father Husslein speaks of the natural species as "distinctly created" (pp. 102, 127, 169), and at page 190 we read that "both revelation and reason demand no less than three creative acts: the creation of the primal matter, of the first life, and of the intellectual soul".

We might also note that Asa Gray was not, as is stated (p. 82), of those who like Wallace and Huxley helped to popularize the

Darwinian theory. The famous American botanist was an anti-Darwinian. "Alfred Russel" at page 83 should have "Wallace" subjoined. "Imminent" at page 30 should probably be "immanent". "Credulity" on page 39 should read "credibility".

MEDICINA PASTORALIS in usum Confessariorum et Curiarum Ecclesiasticarum. Auctore Ioseph Antonelli Sac. Naturalium Scientiarum Doctore et Professore. Vol. I: Summula Anatomiae et Physiologiae Humanae: accedunt 94 figurae et XXV tabulae coloratae: pp. 248; Vol. II: Questiones physiologicae de Primo, quinto et sexto Decalogi praeceptis; de Sacramentis Baptismi et Matrimonii: de Praeceptis Ecclesiae super abstinentiam et jejunium; de iis quae referuntur ad graviter aegrotantes, moribundos et mortuos: pp. 638; Vol. III: Constit. Benedicti XIV "De miseratione" et Instructiones SS. Congregationum Concilii et S. Officii in Causis nullitatis matrimonii rati et non consummati nec non tria specimina Causarum Matrimonialium: pp. 208. Editio quarta in pluribus aucta. Fridericus Pustet: Romae, Ratisbonae, Coloniae Agrippinae, Neo-Eboraci, Cincinnati. 1920.

Our students of theology are supplied with excellent aids in the field of Pastoral Medicine. The older texts of Capelmann, Olfers, Ferrand, who wrote from the viewpoint of the physician and surgeon, though entirely for the information of the priest in the cure of souls, have been of late years replaced by much more scientific works, such as Eschbach's *Disputationes Physiologico-theologicae*, and Antonelli's *Medicina Pastoralis*, of which latter we have here the fourth edition. There are, of course, a large number of works which treat of special parts, such as *Psychiatrie* by Ricker, Ferreres's *Apparent Death*, Klarmann's *Crux of Pastoral Medicine*, and the *Ethics of Medical Practice* by Coppens. The more important phases of all these subjects have also been discussed in the ECCLESIASTICAL REVIEW by experts. Among these the author of the above work took a conspicuous part, of which the evidence appears in the new edition. In reviewing the earlier edition we have pointed out how thoroughly Professor Antonelli deals with his subject. Indeed we cannot imagine a text book that does so more fully and satisfactorily. It begins with the study of physiology, of the structure and functions of the human body, of the vitality of cellular action, the characteristics of blood, nerves, muscles. Thence it passes to an exposition of the processes of nutrition, digestion, the preservation and husbanding of vitality and animal heat. The service of secretions, respiration and blood renewal is pointed out,

together with the manner of keeping these functions in healthy condition by the proper exercise of the different organs of touch, taste, smell, hearing, sight; by adequate diet, locomotion and bodily exercise. A separate chapter is devoted to the study and culture of the voice, and another to examination of the action of the nerve system, which plays so important a part in the psychical diseases with which the confessor and spiritual director is brought into contact, especially in the confessional. To the educator the chapters treating of the functional action of animal life in man, with its predispositions of the erotic, the melancholic, the bilious, the sanguine and the lymphatic dispositions is of particular interest. The excellent illustrations of anatomical sections help the student to get a practical grasp of the action of the bodily organs with its effects on the psychical life.

The second and most important volume for the moral theologian covers the precepts of the decalogue in their application to the human organism. The first question that we encounter is the problem of spiritism and its kindred topic of clinical hypnotism. The limitations of a review prevent us from analyzing here the author's treatment of the subject, to show how directly and thoroughly he deals with the difficulties arising from the practices of the medium, and from the abuse of hypnotic suggestion. He is neither radical nor over-lax in his estimate of moral obligation when he appeals to the principles laid down by the Angelic Doctor showing that at times it is unwise for the priest to interfere with the physician who deems hypnotic induction the sole safeguard against greater evils.

With regard to surgical operations in their bearing upon human life, our author recalls the discussions in the ECCLESIASTICAL REVIEW in which he, Lehmkuhl, Aertnys, Noldin, Génicot, and other notable theologians, simultaneously with eminent surgeons in the United States, England, France, and Germany took part in these pages, in order to solve satisfactorily the problems arising from the difficulties of ectopic gestation.

The discussion on Alcoholism, the use and abuse of anesthetics, especially morphine, are dealt with equally satisfactorily. So also, as might be assumed, the whole tract in moral theology *De Sexto*, which includes *De Matrimonio, de Vasectomia,* and kindred matter, part of which belongs to the treatise *De Sacramentis,* where we find also the dissertations on Baptism, Celibacy, artificial fecundation, etc. The question of Matrimony with its incidental difficulties regarding the validity of the contract in cases of "ratum non consummatum", and the various causes that engage the curial canonists in general, are separately treated in the third volume, where we find the ecclesiastical law and the decisions of the Roman Curia in detail so far as

they apply to the matter. The ecclesiastical precepts *Abstinentia et Jejunium* are treated at the end of the second volume.

THE PRESENCE OF GOD. A Practical Treatise by a Master of Novices. New York: Benziger Brothers. 1920. Pp. 118.

A SHORT METHOD OF MENTAL PRAYER. By the Most Rev. Father Nicholas Ridolfi, Master General of the Order of Friars Preachers. Translated into English by Fr. Raymund Devas, O.P., New York: Benziger Brothers. 1920. Pp. 156.

Were it necessary to prove by experience St. Paul's saying that godliness is profitable unto all things, having the promise of the life that now is and of that which is to come, the proof could be drawn from the practice of the Presence of God taught and illustrated by the saintly examples gathered together in this little volume. From the far-off times when the Almighty gave the command to Abraham, "walk before me and be perfect", down to our own day, patriarch, prophet, seer, and saint have owed their holiness and their happiness, temporal and eternal, to their cultivation of the abiding sense of the Divine Presence. And not only the Saints, who unceasingly strove and strive for habitual union with God, but men of the world who aim at internal peace and self-mastery, recognize the disciplinary power of keeping oneself habitually conscious of the All-seeing Eye. Thus we find Seneca inculcating at least the principle underlying the practice in a letter to his disciple Lucilius, while it was a familiar practice with General Gordon, as it was a saying of Thomas Carlyle, that "all men, if they work not as in a great Taskmaster's eye, will work wrong, wrong unhappily for themselves and you".

Every book on the spiritual life devotes a chapter or more to this salutary practice. So essential to, and all pervasive of, that life is it that not a few writers have made it the subject of separate treatment, as is the case in the booklet above. Scope is thus given to consider the Divine Presence from many viewpoints—its theological and philosophical bases, its reflections in nature, in illustrations borrowed from literature, divine and human, secular and religious; the utility, spiritual and intellectual, derivable from cultivating the consciousness of God's immanence; the methods of attaining thereto; and so on. *The Practice of the Presence of God* by Brother Lawrence and the *Spiritual Maxims* of the same holy writer must always remain amongst the devotional classics pertinent to the same theme. The book before us presents the subject more objectively and with less of the personal element than meets us in the very *intime* appeal of the devoted Carmelite Brother of the seventeenth century. There is

also a grace of diction and a note of modernity which will no doubt endear the book to many minds, and make it what it deserves to be, a help to daily meditation, a vade mecum, an habitual companion on the way homeward.

In touch with the meditational aspect may be noticed the other little volume above. It likewise makes much proportionally of the practice of the Divine Presence as the essential preparation for and accompaniment of meditation; but it is particularly for its eminently practical suggestions on the manner and method of meditation itself that the book is here recommended. Most people find difficulty in making their morning meditation. It is safe to say that the difficulty would be lessened, if not entirely dispelled, by the careful perusal of this little book. The author of the original treatise was a learned theologian, a devout religious, and an experienced guide in the spiritual life. Sound sense and genuine unction pervade his treatment of meditation. As the Italian original is no longer obtainable, Fr. Devas has rendered the present excellent English version with notes out of Père Maynard's French translation.

It goes almost without saying that the fervid spirituality pervading both these books, though more markedly the second, will be rightly appreciated only by those who bring to them a like-mindedness. Here as always *Quidquid recipitur recipitur secundum modum recipientis*. Books of piety wherein the affective element preponderates may often serve as spiritual barometers to measure the degree of heavenly pressure on the soul. There are certain states in which we are prone to dispel healthy sentiment by denominating it sentimentality. The former, not the latter, quality pervades these booklets.

SERMONS. P. A. Canon Sheehan, D.D. Edited by M. J. Phelan, S.J. Benziger Brothers, New York, Cincinnati, Chicago. 1920. Pp. 402.

Readers of Canon Sheehan's biography will remember his first sermon at Plymouth, preached "very much to his own satisfaction". In preparing for it he had read up his "notes" on the subject of grace as propounded by the learned professor of Maynooth College. He then had drafted fifteen pages of a discourse meant to banish forever the curse and prevalent bane of Calvinism from the Church of England. "He demolished Calvin and Knox first, and then told his congregation that the Thomist and Scotist position had been carried by assault." On going out of the church he heard one old applewoman say to another: "What was it all about, Mary?"—"Yerra, how culd I know? Shure it was all Latin. But I caught the 'grace o' God' sometimes."—"Well, the grace of God and a

big loaf, shure that's all we want in this world." The Vicar General, his pastor, said nothing for a few days; then: "Delmege, have you any more of these sermons?"—"Yes, sir; I have the series in 'Notes'." — "Burn them," was the laconic reply of the superior. We know how well the young priest profited by the reproof. He became a most attractive preacher, and, if his constitutional shyness had not prevented it, might have gained a national reputation merely by his eloquence in the pulpit. He tells the story of his experiences in *Luke Delmege,* and we can almost trace it in these sermons collected by his brother and edited by his friend, Father Phelan, S.J.

For a time Canon Sheehan was induced to send some of his sermons to the *Homiletic Monthly*. Those published in the volume before us are mostly of earlier date. They show careful preparation, although they also suggest, with a few exceptions, that the writer did not intend them for publication. They trace his thought in the naturally cultured style which was part of his training. In delivering them he added what could not be put on the written page; and this not only by the directness and vigor of a native eloquence, but in the style of diction suggested by the character of the particular audience before him. His best sermons were, no doubt, those delivered in his home parish and in later years. Of these we have little in print. The addresses to congregations in England and such others at home to which he was called on special occasions, are full of refined thought and not a little erudition showing his familiarity with the Fathers, notably St. Augustine. Of these we have here a fair number. The arguments contained in them lend themselves to ready adaptation in formal preaching. Altogether there are here about thirty sermons. They are divided into three groups dealing in the first place with the great feasts of our Lord—Christmas, the Epiphany, Easter, the Ascension, the Sacred Heart. Next there are a decade of sermons for the feasts of Our Lady, St. Joseph, St. Augustine, St. Alphonsus. Lastly we have sermons on miscellaneous topics: Charity, Death, Hearing the Word of God, Mass, and the like; together with a number of practical addresses on bad books, good reading, Peter Pence, etc.

The chief interest of the volume lies probably in the fact that it recalls the man in modern Irish history who combines in his make-up the ideals of the model pastor, the friend of children and the poor, the noble patriot whose far-seeing knowledge of his country and people permitted him to forecast their destinies with unfailing certainty, and the man who was able to combine all these qualities and present them in a literature which is at once elevating and amusing, and certain to outlast his own generation. He portrayed the things we see and hear of in Ireland to-day with a prophetic instinct that

was not credited in his own circles, but which was a help to those who understood. His preaching and example as written in his works will arm the present and next generation for the final conquest of Ireland's soul.

A HANDBOOK OF PATROLOGY. By the Rev. J. Tixeront, D.D. Authorized translation based upon the fourth French edition. B. Herder Book Co. St. Louis and London. 1920. Pp. 380.

The student of theology is constantly referred to the early Christian writers for the arguments which support Catholic dogma and tradition. Their interpretation of Scripture becomes the basis of practical belief and furnishes the weapons to the apologist in the pulpit and in polemical controversy. Hence the obvious advantage of a manual that gives us the history of their status and their works. The question of what is the precise period that should be covered in a textbook of Patrology has been variously viewed. Some writers maintain that the development of doctrine before the Scholastic age reaches to the time of, and includes St. Bernard of Clairvaux. The abbé Tixeront limits his survey to the first seven centuries, including, however, St. John Damascene for the Greek Church. He, moreover, distinguishes between Patrology and Patristic Science, and for this reason excludes from his study any summary statement of doctrine presented by the different Christian Fathers. He confines himself to a brief narrative of their lives and the enumeration of their noteworthy works. Our own experience in the classroom inclines us to advocate a middle course in this respect, such as Bardenhewer, admirably translated and edited by Dr. Shahan, has held in his *Patrology*. However, it is also true that the biographical account given by Tixeront clearly indicates in almost every case the distinctly important teaching of the writers whose works he cites, so that the interested student can hardly avoid becoming familiar with the doctrinal importance of each person or group of ecclesiastical writers here discussed, since his collateral studies hold him to this field. Thus the volume becomes a fully satisfactory adjunct to the theological textbooks in dogmatic and moral science. It is an advantage at the same time to have the matter reduced within a comparatively narrow compass. The typography of the volume is not of the accustomed excellence of the Herder imprints; but that may be due to unavoidable conditions bequeathed by the recent war and to present labor troubles.

LA COMPAGNIE DE JESUS. Ses statuts et ses résultats. Par Maurice Meschler, S.J. Traduction de l'abbé Ph. Mazoyer. Paris: L. Lethielleux. Pp. 352.

It is ten years since the late Father Meschler, S.J., published his summary history of the Society of Jesus in German. It was the closing act, as it were, of his fruitful literary life and crowned his manifold activities at the age of eighty years, as one of the most prominent figures in his community. What he wrote was not so much the scholar's work in secluded study as the practical result of experience in dealing with men during administrative periods of his active career. His writings simply reduced to the form of guiding principles in the spiritual life what he had realized to be the only thing worth while in practice. And as he had learned the discipline of true wisdom in the Society of St. Ignatius, he felt impelled to make the process known by outlining it as his last will and testament.

The history of the Society of Jesus has been written many times by friend and foe. Both have borne witness to the all-pervading force generated by the Constitutions which St. Ignatius formulated, but which were completed, perfected and adapted by successors who knew how to test their value in unremitting singleness of purpose. Thus the Society has become a power which contains within itself the remedy for the intellectual and moral evils that afflict secular life under all circumstances, in every place and time. If the Constitution of St. Ignatius is maintained and enforced — and the rule itself provides that, while there may be dispensation for a time and adaptation, there is to be no alteration—the Church will find among the members of the Society the invariable means of true reform. The reason for rewriting the history of the organization thus becomes evident. It reminds us of what must ever be the basis of true reform from within—an unalterable adherence to the principles enacted in the life of our Divine Master, for the Society of Jesus models its members upon the pattern of Jesus Christ as set forth in the Gospels. Father Meschler, like one of the great master teachers, Francis Suarez, in his work on the religious life, makes this the motive of his book and the manner of his expression of gratitude to God for having called him to be trained and to die a member of the Company of Jesus.

AN AWAKENING AND WHAT FOLLOWED. By James Kent Stone, S.T.D., LL.D., one time President of Kenyon and Hobart Colleges; afterwards Father Fidelis of the Cross, Passionist. The Ave Maria: Notre Dame, Indiana. 1920. Pp. 321.

In 1868 the saintly Pontiff Pius IX issued an appeal to the Christian world to return to the unity of faith in the old Apostolic Church. Among those who answered the invitation in America were a number of prominent educators. Their minds had in a remote way been prepared by such earlier conversions, as those of Brownson and MacMaster, men of recognized intellectual attainments, and leaders in the literary field. Dr. Kent Stone, in making his submission to the Catholic Church, caused no small stir by the publication of a volume, *The Invitation Heeded*. In it he explained the grounds of his return to the mother fold by a series of popular arguments in behalf of the Church founded by Christ, whose head was the successor of St. Peter at Rome. Now, after fifty years of experience and fruitful labor in the vineyard of his Master, a large part of which has been devoted to missionary work in South America, Father Kent Stone, more familiarly known as Father Fidelis of the Cross, once more reviews the past and places at the feet of Our Lady and his holy Founder St. Paul of the Cross, the tribute of his faith and gratitude. *The Invitation Heeded* is here revised under a new title and in the attractive form with which the Ave Maria Press has made us familiar. There is added to the volume a series of chapters detailing what has happened to Father Fidelis since those early days of his awakening to the truth. Whilst the first portion of the book is instructive as well as persuasive, and sure to help many a soul struggling amid the shadows of doubt to attain the consolations of the true faith, the second part holds us by fresh touches of holy zeal and wonderful achievement under God's blessing among the people of the Argentina and Buenos Ayres. The touching story of young Father Clement who gave his life for souls, and died in the arms of Father Fidelis, leaving him solitary for a time in those distant missions, is beautifully told and gives us an edifying and incidentally much truer view of Catholicity in Spanish and Portuguese lands than we have been accustomed to glimpse. This itself is ample reason for the publication to which Father Hudson's beautiful Madonna gives her patronage.

THE ECCLESIASTICAL YEAR. Contemplations on the Deeper Meaning and Relation of its Seasons and Feasts. By the Rev. John Rickaby, S.J. New York, Joseph F. Wagner (Inc.). 1920. Pp. 300.

Since the *lex orandi* is the *lex credendi*, it must needs be that the faith of the Church will be expressed in the round of seasons and feasts that constitute the ecclesiastical year. Expressed but not systematized, though it would demand no very profound or sustained labor of thought to work out a summary of the faith and even a

conspectus of theology from her successive festivals. Since, moreover, the *lex vivendi* follows logically from the *lex credendi,* a code of moral and virtuous living might easily be drawn from the same worshipful source. The book before us, while offering a synthesis neither of belief nor of conduct, does educe the faith and what should be the life of the faithful from the sequent stages of the liturgical year. Substantially this is what the book does. Those who are at all acquainted with Father Rickaby's writings need not be told that the work is done in no commonplace manner or style. A veteran philosopher and a widely-read scholar, Father Rickaby writes nothing that does not reveal "the deeper meanings and relations" of things. An original thinker, a perfect artist in letters, he writes nothing that is not striking and graceful. *Nil tangit quod non ornat.* The average reader will, therefore, know that the present volume is at once instructive, cultural, and stimulating reading, while the priest may get from it not a few "variety-giving strands to weave into his own discourses and glean from it passages which he can incorporate into his more usual matter".

THE SHIP "TYRE". A Symbol of the Fate of Conquerors, as prophesied by Isaiah, Ezechiel and John, and fulfilled at Niniveh, Babylon, Rome. A Study in the Commerce of the Bible. By Wilfred H. Schoff, Secretary of the Commercial Museum, Philadelphia. Longmans, Green and Co. New York and London. 1920. Pp. 157.

Mr. Schoff, a student of commercial products in their comparative relation to science and art, presents in the volume before us a remarkable example of recent Biblical exegesis. In examining the records of what appear purely commercial transactions, narrated in the Old Testament, and reflected in the writings of St. John, he finds that they are not records of trade but symbolic forms, inculcating certain warnings and instructions regarding sacred places, objects and persons which it was deemed dangerous to speak of in terms readily understood by the enemies and jealous masters of the Hebrews. Thus the prophet Ezechiel describes as a ship the city of "Tyre", name of the Phoenician capital which had been originally assigned to the Jewish tribe of Aser, but which subsequently became the object of attacks by the Assyrian and Babylonian kings. "Tyre" is in reality meant for Babylon, represented as a vessel laden with the treasures taken from the sacred places. The prophet informs his kinsmen under foreign dominion that, whilst these treasures are being carried off, the doom of the conqueror is at hand, and that the glory of Israel is to be restored. By this cabalistic device did the inspired

preacher give heart to the captives, when open speech would have brought disaster to him and them.

With singular consistency does the author carry through his theory. Numerous passages and expressions in the available original text point to a tradition which give the key to the symbolism of forms, colors and materials used in connexion with the sanctuary and the workship of the Holy of Holies. Even while we do not agree in detail of chronology and other adoptions of Biblical criticism with the author's conclusions, we have no cause to find fault with his assumption of the cryptic methods adopted by the Oriental captives during the periods of Israel's distress, and more or less a part of the Semitic genius. The illustrations taken from Maspero, Layard, Kunz, and other trustworthy sources, aid the understanding of the problems which the author has set himself to solve. The book is meant, of course, more for the special student in Biblical exegesis than for the tyro, but the discussion of the allegorical meaning of precious stones, and other material used in the construction of the Tabernacle, is instructive also for the general reader of the Mosaic account and of the Apocalypse, apart from hermeneutical science.

SPIRITUAL CONFERENCES. By the Rev. Henry Collins, O.C., M.A. Edited by the Rev. Joseph Degen. With an introduction by the Right Rev. John Keily, D.D., Bishop of Plymouth. New York, Benziger Brothers. 1920. Pp. 268.

Of Father Collins, the author of these *Spiritual Conferences,* little is known, for he did his best to efface himself and seems to have succeeded. He was born in Yorkshire, 28 April, 1827. Educated at Rugby, under Matthew Arnold, he subsequently studied and was admitted to the bar at Durham. Later he took orders in the Anglican church and worked amongst the poorest poor of East London. The Oxford Movement landed him into the Catholic Church. Ordained priest, he became chaplain to Mr. Ambrose Phillips de Lisle, at Grace Dieu, in Leicestershire, near the Abbey of Our Lady, Mount St. Bernard. A man of striking personality, gifted, genial, active, his bent was after all toward the contemplative life. He made his simple profession as a Cistercian monk in February of 1863 and was solemnly professed in October, 1889. He died 29 January, 1919, at the ripe old age of ninety-one.

The *Spiritual Conferences* now republished (nothing is told us of the first edition) are marked by that clear insight into spiritual truth, that deep intuition of faith, that warmth of soul, and that tender love of God and His interests, which reflected themselves in the man and the religious; in what he was and in what he did.

The Conferences, whereof there are in all forty, touch upon various aspects of the Incarnate Word, upon Our Blessed Lady, the Interior Life, and a few miscellaneous subjects of a spiritual bearing. Simple, but pleasing in style, they will serve as fruitful spiritual reading for devout souls and as food for meditation; or as suggestive material for instructions to religious communities.

THE YOUNG SEMINARIAN'S MANUAL. By the Rev. B. F. Marcetteau, S.S. St. Charles College Press: Catonsville, Md. 1920.

A good manual of devotion for practical use, especially in the early stages of seminary life, has long been a desideratum for American clerics. The old *Manual of Piety* by the Sulpician Fathers does not quite answer all the needs of the student, though it contains excellent matter. Now Father Marcetteau has filled the want. The little volume gives a choice of prayers and devotions, with various methods of attending Mass, and food to occupy the mind and heart before and after Communion. It adds directions and counsels of daily life both while the student is in the seminary and during his vacation. Stress is laid upon good manners as well as good intentions everywhere. The third part of the book is given to reflections upon clerical life. The spiritual instructions are of a sound and sane character, and calculated to produce practical results in leading the young clerics to realize the perfection which their profession and aims toward a true priesthood demand. The manual deserves every commendation as a genuine help to young seminarists.

SYNOPSIS ADDITIONUM ET VARIATIONUM IN EDITIONE TYPICA MISSALIS ROMANI factarum. Proposita a Francisco Brehm, sacerdote. Ratisbonae: Sumptibus et Typis Friderici Pustet (New York and Cincinnati). 1920.

Professors and students of the liturgy of the Mass will find this an excellent summary of the rules and rubrics, regulating the use of the new Missal in all its parts. By it not only the directions for saying the daily Mass, under varying circumstances, may be interpreted, but errors in the local ordos readily traced. The little volume forms a convenient and useful addition to our liturgical library.

Literary Chat.

Apropos of the problems of reconstruction, it is instructive as well as interesting to read the suggestions of so experienced a man of finance and so clear and sane a thinker as Mr. Otto H. Kahn. In his recently published papers and addresses on *Our Economic and Other Problems* (N. Y., George H. Doran Co.), in the chapter entitled "The Task Ahead", the well-known banker lays down a number of sound propositions regarding governmental administration, trade, the railroads, taxation, and other helpful measures. His views on the interrelation of Capital and Labor read almost like a page from the *Rerum Novarum*. The principle upon which the Labor Question must be settled is, he says, the "Golden Rule". First, labor should get a living wage. So also should capital. What is left over belongs to both capital and labor, in such proportions as fairness and equity and reason shall determine in all cases.

It is worth noting some of the ways in which Mr. Kahn would have this principle worked out. The workman is neither a machine nor a commodity. He is a collaborator—not necessarily a partner, since he does not share the risks and losses of the business—with capital. He must be given an effective voice in determining jointly with the employer the conditions under which he works, either through committees in each factory or other unit, or through labor unions, or through both. Individual capacity, industry and ambition must receive encouragement and recognition. The employer's attitude should not be one of patronizing or grudging concession, but frank and willing recognition of the dignity of the status of the worker and of the consideration due to him in his feelings and viewpoints. Nor must the employer look for "gratitude" and be disappointed, discouraged, or resentful, if he does not find it. No man is entitled to ask gratitude for doing that which is right. The just and enlightened employer may expect good-will, esteem, and a fair day's hard work for a fair wage, but the relation between the employer and employee is false and untenable if it is sought on the part of the employer to base it on the conception of himself in the rôle of the generous dispenser and the workman in the rôle of the duly obliged recipient.

Everything practicable must be done to infuse interest and conscious purpose into the work of the employee and to diminish the sense of drudgery and monotony of his daily task. The closest possible contact must be maintained between employer and employee. Arrangements for the adjustment of grievances must be provided which will work smoothly and instantaneously. Every feasible opportunity must be given to the workman to be informed as to the business of which he forms a part. He must not be deprived of his employment without valid cause. For his own satisfaction and the good of the country, every inducement and facility should be extended to him to become the owner of property.

The worker must receive a wage which not only permits him to keep body and soul together, but to take proper care of his wife and children, to have for himself and them a share of the comforts, interests and recreations of life, to lay something by, and to be encouraged in the practice and obtain the rewards of thrift. Labor, on the other hand, must realize that high wages can only be maintained if high production is maintained. The restriction of production is a sinister and harmful fallacy, most of all in its effect on labor. Even the official organ of the Bolshevist régime in Russia announced recently that "increased production is not only the imperative duty but the imperative interest of the proletariat". The primary cause of poverty is under-production. Furthermore, lessened production naturally makes for high costs. High wages accompanied by proportionately high cost of the essentials of living don't do the

worker any good. And they do the rest of the community a great deal of harm. (Pages 299-303.)

One frequently hears that the chief cause of economic disturbances and unrest is the unequal distribution of wealth; that the great bulk of national wealth is held by a small number of rich men; hence there must necessarily be inadequate allotment for the rest. Mr. Kahn denies the main fact, declaring that "seven-eighths of our national income goes to those with incomes of $5,000 or less, and but one-eighth to those with incomes above $5,000. Moreover, those in receipt of incomes of $5,000 or less pay little or no income tax, while those having large incomes are subjected to very heavily progressive income taxes." (Page 308.)

Moreover, as regards distribution, Mr. Kahn cites the following figures taken by the *New York Tribune* from "a recent compilation concerning some sixty of the best industrial companies in Germany, over a period of ten years, ending 1 April, 1918, to show that out of each $1,000 earned, $767 went to labor, $117 to meet taxes, and $116 to pay dividends to investors" (p. 308).

Perhaps, too, many people hardly realize that, "if all incomes above $10,000 were taken and distributed among those earning less than $10,000, the result, as near as it is possible to figure out, would be that the income of those receiving that distribution would be increased barely ten per cent. And the result of any such division would be an immense loss in national productivity by turning a powerful and fructifying stream into a mass of rivulets, many of which would simply lose themselves in the sand." (P. 307.)

We have given so much space to Mr. Kahn's opinions because we believe them on the whole eminently sane and practicable. The following summary of pregnant principles is worth noting:

"The way to progress is not to pull everybody down to a common level of mediocrity, but to stimulate individual effort, and strive to raise the general level of well-being and opportunity.

"It is not material success which should be abolished; it is poverty and justified discontent which should be abolished.

"We can not abolish poverty by division, but only by multiplication.

"It is not by the spoliation of some, but by creating larger assets and broader opportunity for all, that national well-being can and must be enhanced." (Page 307.)

Ursula Finch, Isabel Clarke's latest novel, ought to meet with a warm welcome from lovers of fiction that is both clean and interesting and uplifting, in other words, true to the best ideals of Catholic art. Perhaps some of Miss Clarke's many admirers will not find all the characters of her new story quite as lifelike as the sure artistry dominating her prior work will lead them to expect. However, this is a point on which standards of discrimination as well as of taste may differ. What is more certain is that the reader will discover in *Ursula Finch* no falling off, either as regards the plot, the action, the descriptive features, the dialogue or the ease and grace of diction, from the author's wonted excellence. Above all, they will miss none of the truth, the sincerity, the fidelity to Catholic ideals which underlie and pervade like an organizing principle of life whatever she creates. The *mise en scène* moves swiftly from the Cornish coast to the Eternal City, where Ursula, the daughter, by the way, of an Anglican clergyman, passes *per crucem ad lucem*. Incidentally, certain opposite types of Italian faith—and anti-faith—play a not unimportant rôle. The story terminates happily, as good novels usually do.

The initial number of *The Pilgrim*, a quarterly "Review of Christian Politics and Religion", impresses one with its sentiments of Christian charity and its urgent appeal for religious unity as well as by the culture and good form that characterize its contents. Judged by the standards of Catholic principles, the federation of the numerous religious bodies which it advocates can at best, should it ever

be effected, be but a very loosely jointed association lacking organic life, vigor, and permanence. Nevertheless, should it succeed in holding for a little while longer some of the countless souls that are giving up all religious belief and practice, it will have done a modicum of good. From this point of view *The Pilgrim* has a mission in which we wish it the greatest possible measure of success.

So, too, in the other field which it proposes to cultivate, namely, the inculcation of Christian principles in the political, social, and industrial orders. Auguring from the earnest, thoughtful tone and the generally healthy spirit pervading the leading articles of the present number, *The Pilgrim* promises to be a serviceable ally in the great work of reconstruction and reform. The review is edited by the Rev. William Temple and is published by Longmans, Green & Co.

The work and the varied experiences of the Red Cross during the War are being wrought into story out of which some of the strands of true history as well as of romance are likely to be woven. Informing elements blend happily with the entertaining in the three recent volumes: *The Passing Legions* by George Budianan Fife, *With the Doughboys in France* by Edward Hungerford, and *The Story of the Red Cross in Italy* by Charles M. Bakewell. The three books are issued by the Macmillans. The first offers an amount of interesting and pleasantly conveyed information regarding the activities of the American Red Cross in Great Britain in administering to the million American soldiers who passed through England on their way to the Front. The second performs a like service in respect to our men in France. The third describes the work both of relief and of reconstruction carried on by the Red Cross in Italy.

As one follows these clever stories wherein smiles and tears succeed one the other as do sunshine and cloud across the heavens, one wonders whether the experiences over there of the K. of C. are ever going to find narrators equally versatile and entertaining.

A story in which there are no smiles nor sunshine, but just tears and the dark of death, is told by M. J. Naayem, a chaplain to the war prisoners of the Allies in Turkey, in a recent volume issued by Bloud et Gay, Paris, under the title *Les Assyro-Chaldéens et les Armeniens massacrés par les Turcs*. The daily press has made us all more or less familiar with the butchery of the helpless Armenians by the unspeakable Turk. So utterly terrible have been these accounts that one is tempted at times to think them overdrawn. Under such a temptation it may be well to turn to M. Naayem's veridical picture of some of the actual events whereof he himself was a part and for all which he furnishes the unimpeachable testimony of eye-witnesses.

We hear so much of the massacres of the Armenians that we lose sight of the fact that the Assyro-Chaldeans have shared a fate hardly less cruel. It is not easy to realize that some 250,000, that is, one-third of the entire population, have fallen victims to the devilish hate of the Mohammedans for the Christian name. It might be well if this thoroughly documented history were rendered into English.

That something fresh and original, in respect at least to method if not to matter, can be introduced into a collection of sermons is proved by a recent French volume entitled *Jésus chez les Juifs d'Hier et les Chrétiens d'Aujourd'hui* — "Homélies pour les Temps presents". The second volume alone has reached us. It treats of our Lord's preaching on the Kingdom of God. The particular interest lies in the parallelism indicated by the title. Thus, for instance, the first homily institutes a comparison between the sort of Bolshevism that prevailed amongst the Jews of our Lord's time and the undying spirit of revolution that organized in Russia is now radiating to all points of the earth's compass. The conclusion is summed up in *Misereor Supra Turbam*. The author of these sermons is Mgr. Pons, Titular Canon of St. Cyprian's, Carthage. The book is issued by Lethielleux, Paris.

A Child's Life of St. Joan of Arc

by Mary Mannix has just been issued by Benziger Bros. in a very becomingly festive dress. The story, we need hardly say, is instructively and interestingly told, but in a style adapted to the intelligence of maturer children—children of larger growth—rather than the wee ones.

A good book which manly boys will really like and mentally profit by is *Sailing the Seas*. The authors are James Baldwin and W. Livengood (New York, the American Book Co.). It is meant for red-blooded American lads to teach them what they ought to know about ships and sea craft and sea-crafting generally. The hero of the story is Tom Darke, a sturdy country lad, who feels the lure of the sea and gets his craving sanely satisfied. The book copies his "Log". It is introduced by Edward Hurley, former Chairman of the U. S. Shipping Board.

Books on conditions in Russia continue to multiply apace. John Spargo has recently launched his fourth contribution. It is entitled *The Greatest Failure in All History*. It deals with Bolshevism and Sovietism at work, in their actual operation and results, rather than their principles and theories, the latter having been more particularly dwelt upon by the author in his preceding publications.

Mr. Spargo has been at great pains to get at the facts. The evidence for the Bolsheviki's crime against humanity is furnished by unimpeachable witnesses (for the most part official or quasi-official documents or the reports of unbiased spectators), and the verdict is that Sovietism has forced upon the Russian people an autocracy more oppressive than Czardom.

Mr. Spargo disclaims telling a sensational story, but as he brings forward the accumulated evidence of brutal oppression and savagery, of political trickery and chicane, of reckless experimentation, of administrative inefficiency, of corrupt bureaucracy, of ambitious despotism, the inevitable feeling is that he has written a story of terror, one that recalls the frightfulness not simply of the recent Czars but the butcherliness of Ivan the Russian Nero. Those who find themselves prone to discount the lurid accounts that come to us from Russia will do well to read Spargo's latest summary of the evidence. (New York, Harper Brothers.)

Another publication on somewhat similar lines but covering a wider field is *The New World*, by Frank Comerford (New York, Appleton & Co). It deals with the world's unrest not only abroad but at home as well. Mr. Comerford writes from personal observation in Europe and from official legal examination as prosecutor for the State of Illinois in the celebrated Red Cases wherein twenty men were found guilty of conspiracy to overthrow the Government and were sentenced to the penitentiary. The story is vivid, intense. It grips and holds because it rings true.

Everybody's World by Sherwood Eddy, sums up the great problems that are just now facing the Nations in the Near East—Egypt, Turkey, Armenia; in the Far East—Japan; the Crisis in China; in Russia; in India; the industrial troubles confronting England and America. On each of these points he throws the light of personal observation and experience, and the result of long and sound reflection. Mr. Eddy, we surmise, is a "Christian worker" and is probably connected with the Y. M. C. A. His views on the great issues of the times are sound, being based on Christian principles, a luminous summary whereof he himself proposes. That the chief obstacle to their being reduced to practice in pagan lands, such as the Near and the Far East, is the disagreements and the discussions prevailing between the Christian sects seems not to enter into Mr. Eddy's calculation. Nevertheless, his theory is commendable and his presentation thereof readable and stimulating. (New York, George H. Doran Co.)

Books Received

SCRIPTURAL.

THE BOOK OF JOB. Its Origin, Growth and Interpretation. Together with a New Translation Based on a Revised Text. By Morris Jastrow, Jr., Ph.D., LL.D., Professor in the University of Pennsylvania. J. B. Lippincott Co., Philadelphia and London. 1920. Pp. 369. Price, $4.00 *net.*

THE PROBLEM OF THE PENTATEUCH. A New Solution by Archeological Methods. By Melvin Grove Kyle, D.D., LL.D., Newburg Professor of Biblical Archeology, Xenia Theological Seminary, University City, at St. Louis, Missouri; Archeological Editor of the *Sunday School Times;* Associate Editor of *Bibliotheca Sacra.* Bibliotheca Sacra Co., Oberlin, Ohio; Robert Scott, London. 1920. Pp. xxi—289. Price, $2.15 *postpaid.*

THEOLOGICAL AND DEVOTIONAL.

THE LOWLY LIFE AND BITTER PASSION OF OUR LORD JESUS CHRIST AND HIS BLESSED MOTHER. Together with the Mysteries of the Old Testament from the Visions of Venerable Anne Catherine Emmerich as Recorded in the Journal of Clement Brentano and Edited by the Very Rev. C. E. Schmöger, C.SS.R. In four volumes. With permission of the Superiors of his Order and the Approbation of the Right Rev. Bishop of Ratisbon. From the fourth German edition by the Translator of the Life of Anne Catherine Emmerich. Desclee, De Brouwer & Cie., Lille, Paris, Bruges; The Sentinel Press, New York City. 1914 and 1915. Pp. 770, 498, 612 and 488.

COMMENTARIUM CODICIS IURIS CANONICI. Liber IV: De Processibus. Auctore P. Iosepho Noval, Ord. Praed., Philos. ac Iuris Canonici Doctore, Professore Textus Canonici in Pontificio Collegio Internationali "Angelico", Codificationis Canonicae iam Consultore nunc autem Sacrae Congregationis de Propaganda Fide. Pars I: De Iudiciis. Augustae Taurinorum, Romae: Sumptibus et typis Petri Marietti, Editoris. MCMXX. Pp. xii—624. Pretium, 18 *fr.*

LE CATHOLICISME DE SAINT AUGUSTIN. Par Mgr. Pierre Battifol. 2 vol. J. Gabalda, Paris. Pp. viii—276 et 280. Prix, 15 *fr. franco par la poste* les 2 volumes.

THE COMMANDMENTS EXPLAINED. According to the Munich or Psychological Method. For Children of the Intermediate and Higher Grades. Based on the Baltimore Catechism (No. 2). An Aid to Catechists. By the Rev. Joseph J. Baierl. The Seminary Press, Rochester, N. Y. 1920. Pp. viii—427.

LE CHRÉTIEN EN RETRAITE. Par le R. P. Alexis le Barbezieux, O.M.Cap. Pierre Tequi, Paris. 1920. Pp. viii—470. Prix, 8 *fr. franco.*

PRÉPARATION À LA COMMUNION QUOTIDIENNE PAR L'ÉVANGILE MÉDITÉ. Les Mystères de la Vie de N.-S. Jésus-Christ appliqués à l'Eucharistie. Par Joseph Rousseau, S.J. Gabriel Beauchesne, Paris. 1920. Pp. xxi—407. Prix, 10 *fr.*

SERMONS. P. A. Canon Sheehan, D.D. Edited by M. J. Phelan, S.J. Benziger Brothers, New York, Cincinnati, Chicago. 1920. Pp. 397. Price, $3.00 *net.*

A HANDBOOK OF PATROLOGY. By the Rev. J. Tixeront, D.D. Authorized translation based upon the fourth French edition. B. Herder Book Co., St. Louis and London. 1920. Pp. 380. Price, $2.50.

JÉSUS CHEZ LES JUIFS D'HIER ET CHEZ LES CHRÉTIENS D'AUJOURD'HUI (Homélies pour les Temps présents). II: La Prédication du Royaume de Dieu. Par Mgr. A. Pons, Prélat de Sa Sainteté, Chanoine Titulaire de la Primatiale de St.-Cyprien de Carthage. P. Lethielleux, Paris. 1920. Pp. 326. Prix, 7 *fr.* 60 *franco.*

RETRAITE SUR LES GRANDS MOYENS DE SALUT. Première Serie: Prière—Confession — Dévotion à Marie. Par J. Millot, Vicaire Général de Versailles. Pierre Téqui, Paris. 1920. Pp. 329. Prix, 5 *fr.* 45 *franco.*

THE ECCLESIASTICAL YEAR. Contemplations on the Deeper Meaning and Relation of its Seasons and Feasts. By the Rev. John Rickaby, S.J. Joseph F. Wagner, Inc., New York; B. Herder, London. 1920. Pp. v—300.

MARY'S PRAISE ON EVERY TONGUE. A Record of Homage Paid to Our Blessed Lady in All Ages and Throughout the World. By P. J. Chandlery, S.J., author of *Pilgrim Walks in Rome.* Preface by Father Bernard Vaughan, S.J. B. Herder Book Co., St. Louis; Manresa Press, Roehampton, S.W., London. 1920. Pp. 288. Price, $2.25.

PREPARATIONES AD SANCTAM COMMUNIONEM ex S. Scriptura, SS. Patribus et Ecclesiasticis Scriptoribus excerptae a Missionario quodam instituti a Consolata pro Missionibus Exteris collectæ additis Proœmio super frequentem Communionem et modum perfecte accedendi, ut uberiores fructus ex Ea consequamur, ac Precibus ante et post Missam ex Missali Rom. Augustae Taurinorum: ex Officina Petri Marietti, Editoris. MCMXX. Pp. 276. Prix, relié toile, 6 *fr.*

DIRECTOIRE PRATIQUE POUR LE CLERGÉ. D'après le Nouveau Code Canonique et les Décisions récentes des Congrégations Romaines 1920. Par Chanoine Laurent, Directeur au Grand Séminaire de Verdun. Pierre Téqui. 1920. Pp. xv—267. Prix, 5 *fr.*

LA JOURNÉE CHRÉTIENNE D'APRÈS LE BIENHEUREUX JEAN EUDES. Par D. Boulay, C.J. & M. P. Lethielleux, Paris. 1920. Pp. 254. Prix, 4 *fr.* 45 *franco.*

NOTICE SUR LE "MESSAGE" DU CŒUR DE JÉSUS AU CŒUR DU PRETRE. Retraites inspirées par cet appel touchant données à Arces (Juillet-Septembre 1919). Par P. Jules Le Cerf, S.M., Docteur en Théologie. Lettre de Son Eminence la Cardinal Mercier. Gabriel Beauchesne, Paris. 1920. Pp. xxxix—246. Prix, 7 *fr.*

TRACTATUS DE VIRTUTE RELIGIONIS. Auctore O. E. Dignant, S. Theol. Doctore, in Semin. Brug. olim Professore, Univers. Cathol. Lovan. Professore Honor., Eccl. Cathedr. Brug. Canonico Titul. Editio tertia auctior. (*Theologia Brugensis.*) Car. Beyaert, Brugis; B. Herder Book Co., St. Louis; Frederick Pustet Co., New York and Cincinnati; P. J. Kenedy & Sons, New York. 1920. Pp. xv—230. Pretium, 12 *fr.*

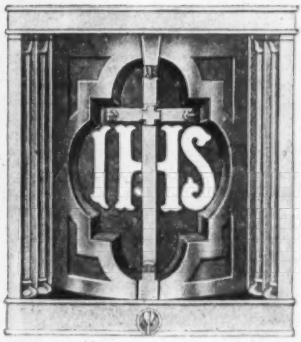
LE CŒUR DE JÉSUS D'APRÈS L'ÉVANGILE ET LES ÉCRITS DES SAINTS. Réflexions et Prières à l'Usage des Ames Pieuses. Par Ch. Lebrun, Docteur en Théologie. P. Lethielleux, Paris. 1919. Pp. vi—227. Prix, 4 *fr.* 95 *franco.*

COMMENTARIUM IN CODICEM IURIS CANONICI AD USUM SCHOLARUM. Liber I: Normae Generales. Lectiones quas alumnis Collegii Brignole-Sale pro Missionibus exteris habuit Sac. Guidus Cocchi, Congregationis Missionis. Taurinorum Augustae: Sumptibus et Typis Petri Marietti, Editoris. 1920. Pp. xi—205. Pretium, 6 *fr.* 50.

THE EUCHARISTIC HOUR. Meditations and Exercises for the Monthly Hour of the People's Eucharistic League. By Dom A. G. Green, O.S.B., Director of the Priests' Eucharistic League for the Province of Liverpool. P. J. Kenedy & Sons, New York. 1920. Pp. 160. Price, $1.10; $1.20 *postpaid.*

SCINTILLAE IGNATIANAE. P. Gabriel Hevenesi, S.J. Frideric. Pustet & Ci. 1919. (Noticed previously, March number REVIEW.)

A SHORT METHOD OF MENTAL PRAYER. By the Most Rev. Father Nicholas Ridolfi, Master General of the Order of Friars Preachers. Translated into English by Father Raymund Devas, O.P. (*Sanctuary Series.*) Benziger Brothers, New York, Cincinnati, Chicago. 1920. Pp. xviii—135. Price, $1.00 *net.*



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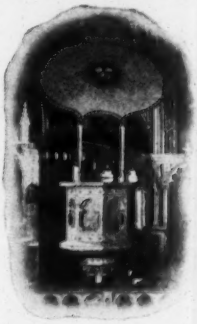

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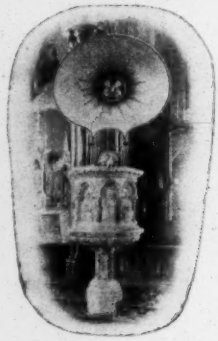

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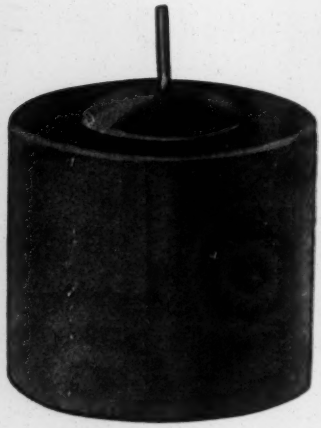

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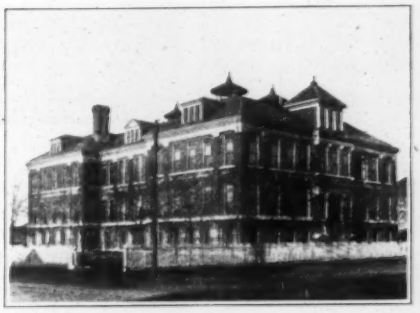

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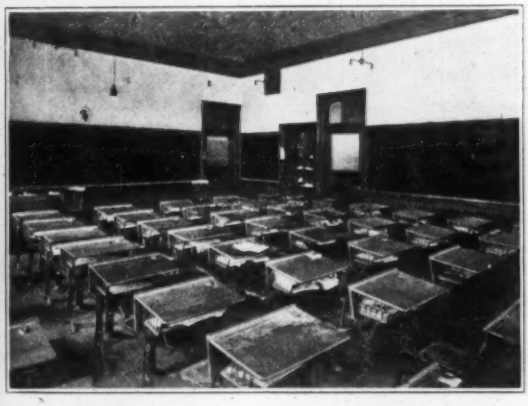

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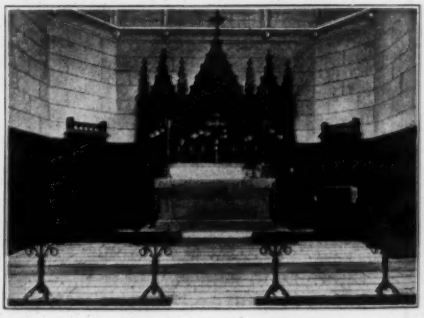

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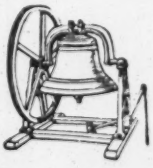

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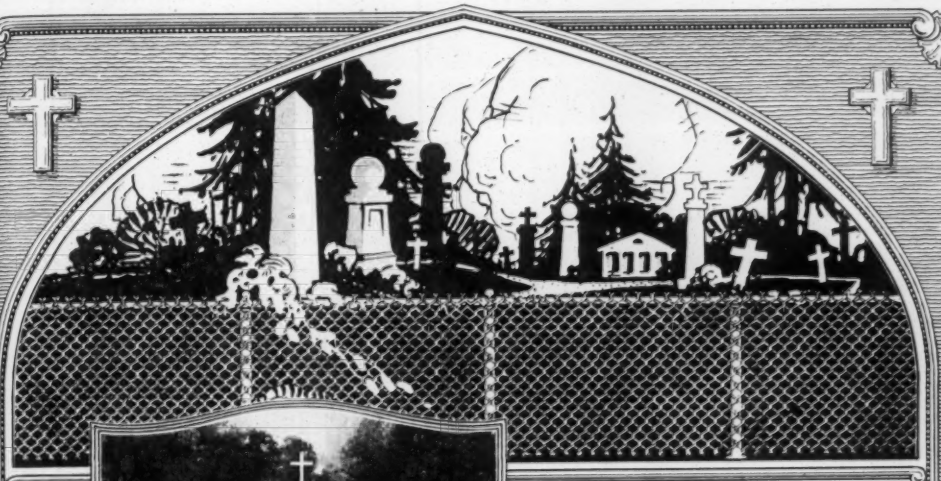

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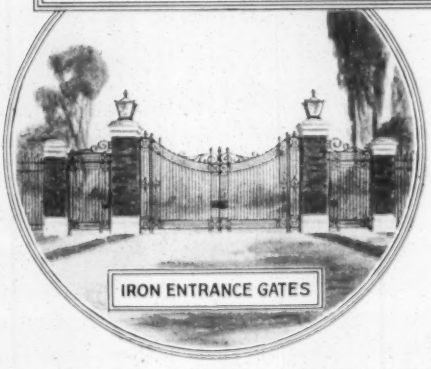

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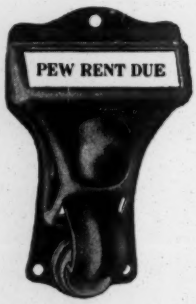

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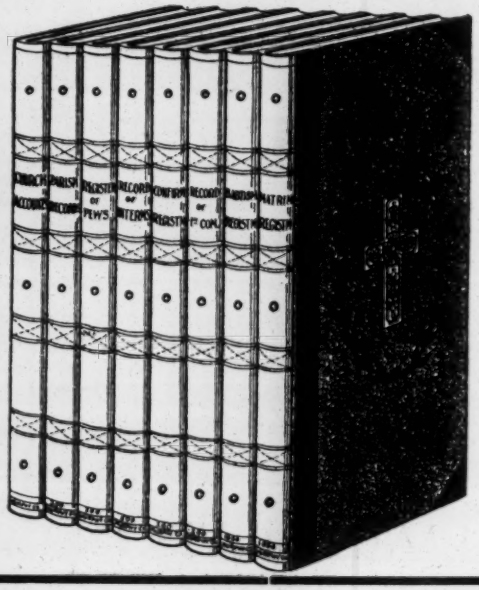

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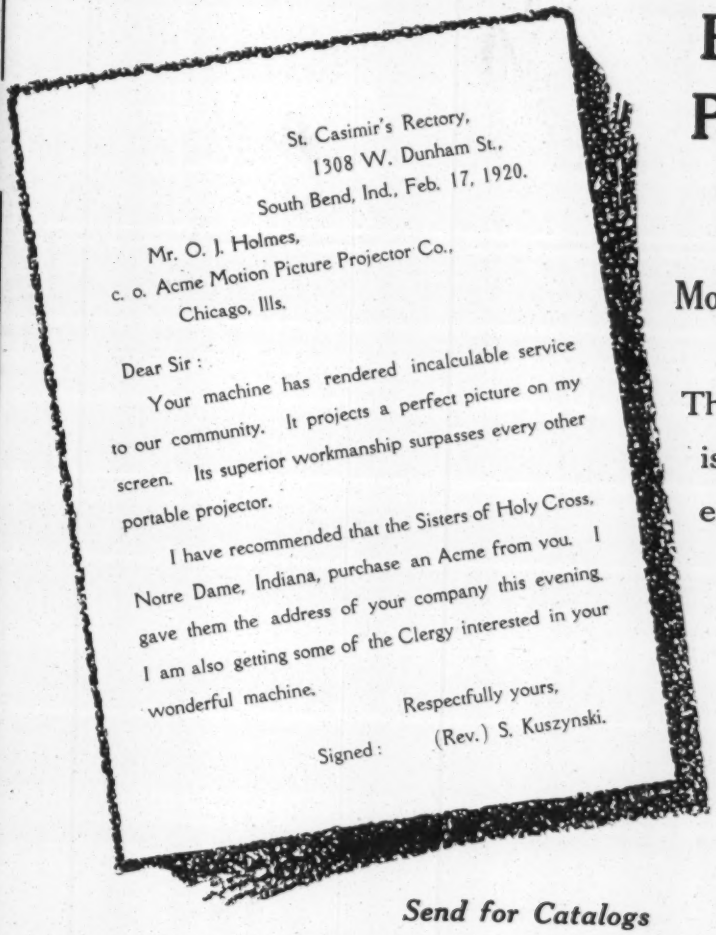

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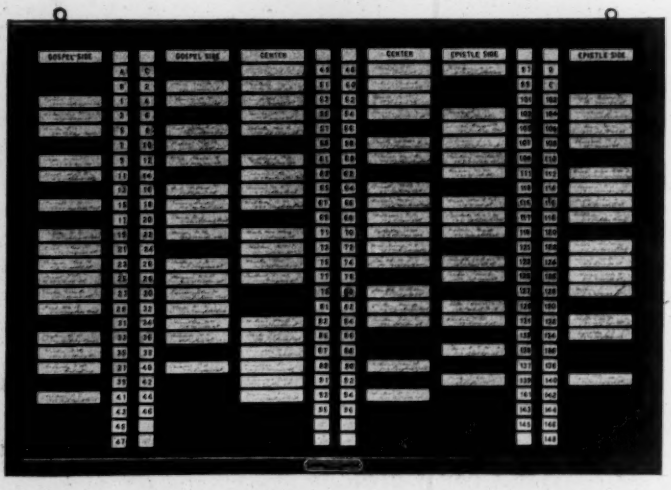

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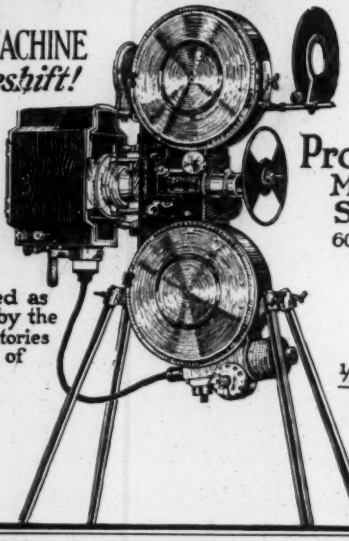
A STANDARD MACHINE —not a makeshift!



Projector $225.
Motor 40.
Stereopticon 25.
600-Watt Mazda Lamp 6.

Approved and listed as a standard machine by the Underwriters' Laboratories of the National Board of Fire Underwriters, August 20th 1920.

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FOR UNIVERSAL USE because it's SAFE—SIMPLE—SOUND—SURE!

The "ZENITH PORTABLE" has universal motor; alternating or direct current; high or low voltage; stereopticon attachment.

Each part and every machine is honestly built and fully guaranteed. The "ZENITH" meets every Projector requirement in the World!

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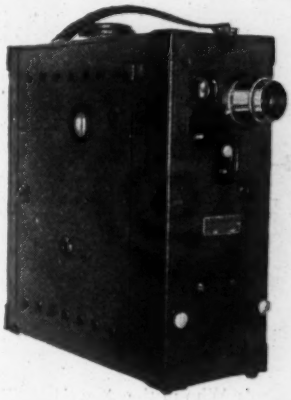

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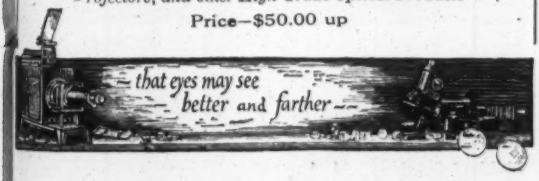

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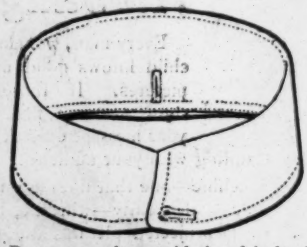

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Leo	1½ inch
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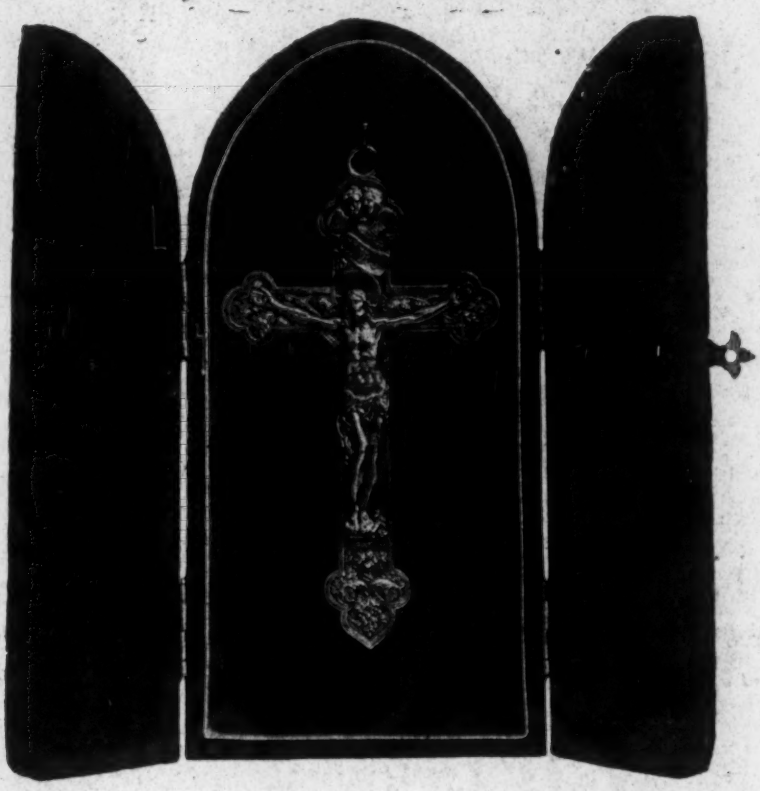

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